National Anti-Slavery Standard.

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National Anti-Slavery Standard.

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Selections.

SKETCH OF W. W. BROWN'S LECTURE.

Tribune's Report.

THE Lecturer commenced by saying it was hardly to be expected that all he would say would be acceptable to the audience, as it came from one of a race who were looked on by a large portion of the race to whom the audience belonged as a *stock*. Still, people who so often assembled to hear the praises of this Republic magnified might sit out an hour while listening to the views of one of the proscribed race. He might, were he the blackest man in America, speak of the men of the Revolution as "our fathers," because black men stood shoulder to shoulder with whites in the war of Independence and that of 1812. But he stood there as a representative, by his father, of the slaveholder, and, by his mother, of the slave, and he could speak of the system from bitter experience—as one who had himself worn the chain and suffered under the lash. The lecturer then adverted to the early history of American slavery, and showed by what combination of circumstances it received a place in the new-born Republic, however repugnant by nature and fatal in prospect to the existence of republican institutions. This Republic (he said) has so far been signally successful as a national power; but, if we look to the principles of liberty, even as stated in the fundamental republican document, it is a failure. He gave instances of the atrocities of the slave trade, in which he had passed a year (being owned by a trader), and been obliged to act as manacler and driver of his fellow-slaves. In his own town, St. Louis, the city he had the unspeakable pleasure of running away from [applause and laughter], he had seen a husband sold apart from his wife; the husband entreated his new purchaser to buy his wife, but did not succeed; another bought her; he approached her and said, "We can never meet again on earth, but be true, and we shall meet in heaven." White people pretend to say the black does not feel so acutely as the white—but how do they know? Were they ever black? Let the whites speak for themselves, the blacks for themselves. Such is the system which gives character to the view entertained abroad of this Republic. Mr. Brown referred to Dr. Nehemiah Adams's late work; Dr. A. was in the South three months—*he* had been there twenty years. He found many things in the book he could not agree with. Dr. A. mentioned that there was no poor-house for the slave. He had seen a white-headed slave standing at his door, who had not worked for 20 years—he was 100 years old! If Dr. A works till 90, he will like to rest the remaining 10 years, should he live them. It reminded the lecturer of the donkey which his master emancipated, and settled a pension of hay on, when he was no longer able to hobble about. The American Bible Society has done nothing for the slave; so of the Tract Society. They have hunted down all other sins, even to dancing (against which they got out a large tract), but they have no premium for the daily dance of three millions of slaves at the end of the masters' cowhide. It is the same with all American Associations; and foreign Associations watch and know this well. The lecturer found members of them knowing as much as himself about the doings of the American Associations. Americans are known abroad by their embassadors; two-thirds of these are slave-owners. Stevenson, Embassador to St. James, wished to be introduced to a member of the British Parliament; the member asked him if he was a slaveowner. He answered he was. "Then," said O'Connell, "no slaveholder shall ever touch my hand!" [Applause.] Soulé, the Legree of Louisiana [applause], and northern men who might as well be slave-owners—such are our representatives abroad; and such men sunk our national character lower and lower. In Windsor Castle there hangs a picture of Von Humboldt, in an English sportsman's red coat, holding a whip in one hand and a cap in the other. When the visitor asks the reason of this incongruous costume, the explanation is given. The great painter, Lawrence, got hold of Humboldt for a few minutes; he would never have the chance again; he had at hand only a canvass on which he had sketched the body of Lord Liverpool, meaning to add the head when he could get a sitting from his Lordship. On this body he painted Humboldt's head, and shortly after died. No painter dares lay a brush on the canvas Lawrence had filled, and thus Humboldt's magnificent head remains on Liverpool's decrepit body [laughter]. The anomaly furnishes a comparison for American Republicanism: It has a fine face, speaking fairly of freedom, but its practice is a decrepit and decaying body [applause]. I went abroad (said Mr. Brown) an American, and I return an American; I went abroad a Republican, and I return one. And I have had opportunities, and made it my business, to understand British life, from the peer to the peasant. I have never spoken against anything American, where I could possibly avoid it; I was tender of our national character—the little we had. The middle classes of England, who are the bone and sinew of the country, sympathize with America; but they complain that she gives them no aid in reform; America has sympathy with Ireland, Hungary, Italy—but the sympathy for freedom of a people who hold slaves has no moral weight. Cobden and such men love the free American institutions; but they cannot quote them, because they are blackened with the stain of slavery. When a pro-slavery delegate was sent to Exeter Hall, he was denied admission as being pro-slavery. Does not the national character suffer from such incidents? Assuredly. Haynau, who had flogged a woman in the streets of Vienna, received a sample of English feeling; this shows that the abhorrence is not against Americans, but against any man that would flog a woman—white or black. American feeling sympathized with the draymen. But what worse did Haynau do than is done daily in our Southern cities? America invites the oppressed of all nations to come and be oppressed no longer; yet she drives away her own sons and daughters by the scourge of her own oppressors. How dare Americans call this the land of the free and the home of the brave, when Ellen Craft, a white woman, had to flee from it, and seek liberty under a monarchical government? I stand here (said Mr. B.), to-night, a freeman—not that I owe my freedom to our Declaration of Independence; but a few philanthrophic British women paid a sum to the man who called me his property. There was no spot under the stars and stripes where I could stand in safety, till British gold had bought my freedom from American republicanism. I was ashamed of it. I felt abashed for the reputation and republicanism of my country, and I did not want to sanction slavery so far as to be bought out of it; but I suffered it, because I wished to return and give my assistance to the few noble men who struggle to free our country of this disgrace [applause]. You should be as true to yourselves, to your liberty and to God as the slaveholder is to his system. Do this, and the Declaration of Independence, which I have quoted, will be realized, and this will be "the land of the free and the home of the brave" [loud applause].

When the address was concluded, OLIVER JOHNSON asked the permission of the audience to elicit Mr. Brown's testimony on this point: whether the British remonstrances against slavery came from the aristocratic part of the British subjects, and are designed to annoy and embarrass this country; or whether they do not proceed from those who are really republicans, and whose object is to get rid of the strong argument against republicanism which American slavery supplies. He wished to have his testimony on this point, as having had five years' experience of British society in all classes.

Mr. Brown assured the audience that such remonstrances and efforts proceed, for the most part, from that portion of the British people who admire republicanism, and wish for its propagation.

CONSTRUCTIVE TREASON.

It will be seen that in addition to T. W. Higginson, Theodore Parker, and others, Wendell Phillips has been held in $1,500 bonds to answer before the United States Court, for complicity in the Burns riot. The only ground for the charge against Mr. Phillips is, that he made a speech in Faneuil Hall, on the evening previous to the attack on the Boston Court-House, denunciatory of the cowardly kidnappers of the poor slave. It is for this speech that he is tried as a criminal, by a jury of his countrymen. It is a singular feature in our jurisprudence that, as the theory of constructive treason becomes scouted in Great Britain, it begins to be adopted by the administrators of the law here. Castner Hanway, a peaceable Quaker, was ruined, in Pennsylvania, two years ago, in defending himself on a charge of treason, brought against him by the United States, because he did not assist Gorsuch, who attempted to kidnap some negroes, and was shot down in the attempt. The jury acquitted Mr. Hanway; but he was left destitute of property, and in feeble health, before he escaped from the meshes of the law.

Fifty years ago, in Great Britain, men were cast into prison, and transported, for calling George the Third "an old fool" and "tyrant"—for designating the British oligarchy as a "tyrannical combination of oppressors"—and for asking itinerant organ-grinders to play the *Marsellaise*, or *Ca-Ira*. Now, *Punch* ridicules with the most *seditious* satire the whole circle of government, from the husband of the Queen to the bench of Bishops, and public opinion is with *Punch*, and the law courts are not against him. While Britain advances in individual liberty and free speech, are we to retrograde? While a Jeffries and Braxfield are, now, only historical monstrosities in the history of British jurisprudence, are we to present their living examples in the world, and manifest the same spirit of tyranny that they manifested? We have Halletts and Curtises, seemingly emulous of the fame of the old judicial butchers of England; and we, apparently, have our legal machinery partly adjusted after the manner of James the Second; but, we think the petit juries will not be found so flexible as the Star Chamber at Washington would wish.

The indictment of the Messrs. Parker and Phillips, is certainly a singular phenomenon in Massachusetts. They went to Faneuil Hall to talk to the people about freedom. They awakened its echoes with the impassioned eloquence of 1775. They preached the gospel of universal liberty, and pronounced the condemnation of God and freemen against the oppressor of his brother—the enslaver of man. Their lips were touched with the fire of the Revolution; and the spirit of the Revolution flowed in electric eloquence through their impassioned utterances. In 1775, their speeches would have obtained for them an apotheosis from the American people; in 1854, they procure for them an indictment for treason. There is, surely, a singular discrepancy between our traditious and our present legal practice.

Mr. Attorney Hallett seems destined to succeed in one thing, in the course of this prosecution, however much he may fail in the immediate object he has in view. He is likely to succeed in glorifying the prisoners' dock, by filling it with men of the highest virtue, genius and eloquence. He will succeed, also, in producing a wide-spread contempt for the new species of prosecutions at law. —*(Worcester) Mass. Spy.*

SPEECH OF MR. BENTON IN OPPOSITION TO THE RESTORATION OF THE MISSOURI COMPROMISE.

THOSE of Mr. Benton's friends and admirers who looked to him as an opponent of Nebraskality, in all its phases, are greatly disappointed at his approval of the inroad of Missourians at the late Kansas election, and his condemnation of the legitimate emigration to the Territory from the North. They may save some tears, however, for future disappointment, on this subject, in various people.

MR. OLIVER, of Missouri, by request, on Monday of last week, read the following brief speech for Mr. Benton, prepared previous to his leaving the Capitol for the North:

MR. CHAIRMAN: The member from Indiana (Mr. Mace) who made the speech and gave notice of the motion to bring in the bill which gave rise to the discussion, set out with declaring that it was his intention to restore things to what they were twelve months ago—to restore the harmony of feeling in this House, and in the country, to what it was at the conclusion of the last session of Congress. This is a good intent, and the man who can accomplish it will justly be entitled to the character of a public benefactor; but I do not think the measures he proposes will accomplish this purpose; on the contrary, may make matters worse which are bad enough.

What are his measures? They are, first, to repeal the clause in the Kansas-Nebraska act which abolishes the Missouri Compromise line; secondly, to oppose the admission of the State of Kansas into the Union if she presents herself as a slaveholding State.

Now, I do not think either of these measures advisable, even if practicable; and will give my reasons for that opinion. With respect to the first one, I do not think it could be passed at this session, and its agitation could only disquiet the settlers of Kansas, and perhaps retard its population; and with me, the rapid settlement of the territory is an overruling consideration, as promoting the construction of the central road to the Pacific, and as giving protection to emigrants now travelling through the wild domain, without a road of any kind by the government, and exposed to murders and robberies, which the United States military posts can neither prevent nor avenge.

The present agitation of the repeal could, therefore, effect no repeal, and might have a bad effect upon the settlement of the territory, and consequently upon the contemplated road and upon the facilities due to the emigrants. And these considerations, I think, might dispose of the motion for the present session. At the next, I think, it will be superseded by events—that Kansas will be ripe for a State government, and be demanding admission into the Union. The member from Indiana then proposes to resist the admission if she has established slavery. This, in my opinion, will be resisting a right, holding, as I do, that the State will be entitled to admission (having the other requisites) with or without slavery, as she pleases. And this not by virtue of any act of Congress to that effect, nor even by virtue of the Constitution—I mean an inherent right of State sovereignty, possessed before the Constitution was made, not surrendered to the Federal Government when it was made, and, therefore, retained by the States; add to this a treaty right to the same effect. Kansas is a part of the former province of Louisiana, acquired by Mr. Jefferson, and has a right under that treaty to be incorporated in the Union as soon as it can be done according to the principles of the Federal Consititution. The third article of the treaty is explicit to that effect. The right of the State to admission will be absolute under her sovereignty and the treaty, without any regard to her Constitution in relation to slavery.

Mr. Chairman, there was crimination and recrimination, the other day, on this subject, between the member from Indiana and my colleague from the Northwest District (Mr. Oliver). The member from Indiana charged that citizens of Missouri had crossed the line to vote in Kansas at the late delegate election. I believe both were about right; and as to this stimulated emigration, I had my opinion of it at the time it was announced, and made known that opinion to some members of the Eastern States now present, and that it would produce precisely the effect that has been seen—rouse and exasperate the people of the Missouri frontier, and lead to the scenes which have occurred. Why did I think so? Because I know something of human nature, and that foreign interference is a thing which it will not endure. Of this, Missouri has been once before a signal instance. At the time of the formation of the Constitution, it was a question among the people whether the Constitution should be express or silent on the subject of slavery. Foreign interference decided that question, and occasioned a clause to be introduced prohibiting the Legislature to emancipate slaves without the consent of the owners. I, an enemy to the extension of slavery, was a chief promoter of that clause. And why? Because foreigners, that is, citizens of other States, had interfered and agitated the country and filled it with a great disturbance; and for the sake of peace, and to prevent the annual recurrence of such agitation, I deemed it best (and that became the opinion of the convention) to cut up the evil by the root—to take the subject from the Legislature—and consequently to exclude it from our elections; which was done. And the State, under that constitutional inhibition, had been free from the slavery agitation until carried there in the year 1849, and further inflamed by the events of the last year.

I was not a member of the convention which framed the Constitution, but promoted the anti-emancipation clause; and I mention my own case particularly that, being opposed to the extension of slavery, I yet instigated a provision against emancipation, to prevent foreigners from coming to agitate us; and I verily believe, if it had not been for that interference, the Constitution would have been silent on that subject. This is an instance of the effects of foreign interference in the same State, and on the same subject; and what is now taking place on the western frontier of that State is only a new manifestation of the feeling which prevailed in the year 1820? And such is human nature in relations of life, both as individuals and communities. A stranger cannot interfere in a family dispute without uniting the family against him, nor in a State dispute without uniting the State against him. What has happened, then, in Kansas, was obliged to happen, and was foreseen by some and deprecated at the time. I condemned that society emigration at the time; and there are members now present to whom I foretold its bad effects, such as have been seen by everybody. If any emigrants came from the free States in the usual way, they would be kindly and respectfully received; but, sent by societies, they would meet with ill-will and opposition. And I think the recrimination of my colleague is but a fair set-off to the crimination of the member from Indiana, and this is all I have to say, confining myself, as I do, to the two measures proposed by the member from Indiana, and condemning his remedies, while applauding his desire to cure the disease, his desire to put an end to agitation, and restore the House and the country to the happy state of tranquility and fraternal feeling which prevailed twelve months ago, and which has been so lamentably and, I fear, so durably impaired.

AMALGAMATION AT THE SOUTH.

"I now approach a subject vitally connected with the interests of the South and the welfare of humanity. In doing so, I have no rancour or malice to serve, but boldly speak my mind, and tell my Southern sisters a truth which, however they may have learned it by sad experience, has probably never been thus presented to them before. *In this truth is to be found the grand secret of the opposition to the instruction of the coloured race.* It therefore becomes important in connection with my narrative. In this truth also lies the grand secret of the discontent and rebellion among slaves. Knowing this, it is easy to perceive why such strenuous efforts are made to keep the coloured population in darkness and ignorance. As it is, nature herself often rebels against what instinct teaches even the most degraded negro to be inhuman and devilish; and if to this were added the light of intelligence afforded by even the commonest instruction, wo to the darling system of slavery. This subject demands the attention not only of the religious population, but of statesmen and law-makers. It is the one great evil hanging over the Southern slave States, destroying domestic happiness and the peace of thousands. It is summed up in the single word—*amalgamation*. This, and this only, causes the vast extent of ignorance, degradation and crime that lies like a black cloud over the whole South. And the practice is more general than even the Southerners are willing to allow. While even the Northern libertine usually revolts from the intimate society of those in whose veins courses a drop of black blood, the Southern *gentleman* takes them to his very bosom and revels in their fancied charms, until satiety disgusts him, when he deliberately sells them into a lower degradation, as he would a disabled horse.

"It is impossible to deny that this unnatural custom prevails to a fearful extent throughout the South. The testimony is of too personal a character to be overcome. Neither is it to be found only in the lower order of the white population. It pervades the entire society. Its followers are to be found among all ranks, occupations and professions. The white mothers and daughters of the South have suffered under it for years—have seen their dearest affections trampled upon—their hopes of domestic happiness destroyed, and their future lives embittered even to agony, by those who should be all in all to them as husbands, sons and brothers. I cannot use too strong language in reference to this subject, for I know that it will meet with a heartfelt response from every Southern woman. I would deal delicately with them if I could, but they know the fact and their hearts bleed under its knowledge, however they may have attempted to conceal their discoveries. Southern wives know that their husbands come to them reeking with pollution from the arms of their tawny mistresses. Father and son seek the same sources of excitement, and alike gratify their inhuman propensities, scarcely blushing when detected, and recklessly defying every command of God and every tie of morality and human affection. They have not even the paltry excuse that ordinary libertines sometimes make, that their love is real, though illicit—the whole practice is plainly, unequivocally, shamelessly *beastly*. Is there any wonder, then, that people addicted to these habits are rapidly returning to a state of semi-barbarism?

"Is it to be supposed that the ordinary teachings of nature do not tell the sable sons and daughters of the South that this custom is inhuman and ungodly? Is not chastity a natural instinct, even among the most savage nations of the earth? The female slave, however fair she may have become by the various commingligs of her progenitors, or whatever her mental and moral acquirements, knows that she is a slave, and, as such, powerless beneath the whims or fancies of her master. If he casts upon her a desiring eye, she knows that she *must* submit. There is no way of escape, and her only thought is that the more gracefully she yields, the stronger and longer hold she may, perchance, retain upon the brutal appetite of her master. Still, she *feels* her degradation, and so do others with whom she is connected. She has parents, brothers and sisters, a lover, perhaps, all of whom suffer through and with her, and in whose hearts spring roots of bitterness which are destined to grow into trees whose branches will sooner or later overshadow the whole land.

"How important, then, for these Southern sultans that the objects of their criminal passions should be kept in utter ignorance and degradation. They must not read the Bible, beeause that teaches them of the sin of their masters. They must not worship God, for the effect thereof would be to imbue them with a deeper horror of this great wickedness. They must not read or write, for every mental and moral improvement only tends to bring out and improve those feelings and emotions that already repel this gross system of sensuality and licentiousness. Were the negroes instructed in their duties to themselves and to each other, their obligations to their masters and their God, and were these instructions exemplified by the consistent lives of their masters, with the natural religious tendencies of the negro race, the South would become the very garden of the Lord. Instead of becoming discontented and rebellious, the very reverse would be the case. There would be no fear of insurrections, for there would be no inducement. But when a man, black though he be, knows that, at any moment, he is compelled to hand over his wife, his sister, or his daughter, to the loathsome embraces of the man whose chains he wears, how can it be expected that he will submit without the feelings of hatred and revenge taking possession of his heart?

"I have no desire to pursue this subject farther at present. I give it as the *cause* of the discontent and rebellion among the Southern slaves, and also as the *cause* of the creation of that disgraceful law which now stands like a great black spot on the code of Virginia, and under whose unjust application I have been made to suffer. The subject is one that will not be suffered to rest, for I know my Southern sisters well enough to believe that they will not much longer rest tamely under the influences of this damning curse. I have told them plainly of the *evil*—the *remedy* is in their own hands."—*Mrs. Douglass's Narrative.*

THE BLOOD-MONEY.

WE do not yet hear how many of the soldiers (who, we were told in June, were "agonized" at the thought of sending a fellow man into slavery) have refused to receive the blood-money which is now disbursed at the City Hall (for what per cent. commisson is not stated). But we hope soon to hear of some exhibitions of spirit like that shown by the soldiers in Chicago lately, when two of the companies *refused* to turn out to aid the slave-catcher. A member of the Montgomery Guards writes to the Chicago *Tribune* as follows:

"The Montgomery Guards are done with catching niggers, and, sir, they will not lend themselves to such a mean business. They leave that business, sir, to your native American companies—your pious Know-nothings. You may think, sir, the Irish have got very low, but they are not that low yet, and never intend to be. You have had a great deal to say about the Irish, but, sir, I hope you will not charge them with attempting or wishing to kidnap girls to make prostitutes of them, or stealing little babies from their mothers' breasts.

"The Montgomery Guards are always willing to bare their breasts to the foes of their adopted country, and, sir, when the trial comes, you will find them ready, whether they get pay or not, to lead the van."

This a very different spirit from that which actuated the Irish companies in Boston. A member of the Chicago Light Guard says:

"There was but one sentiment among the Light Guard, and that was, if a contest came on between the slave-hunters and the people, to see that the latter were not hurt. The whole thing was regarded as a farce, and was a source of amusement. I do assure you that if it were known that a single member of the company would be mean and infamous enough to fire upon the people, while attempting to defeat the machinations of the bad men who hound down men, and women and children, he would be kicked out of the Company, *sans ceremonie*."

A member of the National Guard says, with more force than elegance:

"Before we would help execute the Fugitive Slave law, we would see the slave-catchers, and the Marshal and his understrappers, further down in h—l than a pigeon could fly in two weeks. [Tell Mr. Douglas and Mr. Pierce to put that in their pipes and smoke it, if they like it, and if they don't, do it anyhow.] I do not speak for the Captain, but I know I do the sentiments of a large part of my fellow-soldiers."

"Hussar" writes in the following indignant strain:

"As a member of one of our city military companies, I thank you for the notice you made, yesterday, of the conduct of the National Guards, concerning the attempt to capture fugitive slaves. I have no patience with men who will so prostitute the high calling of a soldier as to lend themselves to capturing persons fleeing from slavery, whether they be men, women or children. When I took the arms of a soldier, it was not to do such a dishonourable business as negro-hunting—it was not that I might be made a bloodhound. And before I will submit to degradation, I will lay down my arms. Why, sir, you tell a Southern gentleman that he is a slave-catcher, and you may expect to be horsewhipped, knocked down or shot. He will not submit to such an imputation on his character. Why, then should Northern men, who have no prejudice in favour of slavery, act so as to render themselves justly obnoxious to such imputations? And, especially, why should soldiers, who are always disgraced if they do not protect the weak, and shield, with their lives, when necessary, helpless women and children—why should they, I say, be expected to join in slave-catching or aiding and protecting slave-catchers? When they do this, as the Governor and Marshal would have them, I shall tear off my epaulettes, surrender my sword, and shake the dust from my feet—and so, too, will four-fifths of the members of the independent military companies of this city."

We hope to see the spirit of these men imitated by the men who are tendered the Blood-Money by Mayor Smith.—*Boston Telegraph.*

REV. DR. DEWEY'S DISCLAIMER.

WE see it going the rounds of the papers that Rev. Orville Dewey, D. D., in the course of a lecture delivered before the Mercantile Library Association in Boston, on the evening of Oct. 20th, took occasion to brand as a "calumny" and a "lie" the story extensively circulated that, in his lecture before the same body six years ago, he said he would consign his own mother to slavery to preserve the Union of the States. He is said to have pronounced his disclaimer with the most vehement indignation, as a vindication due to the honour of his name. Yet the Doctor expressly admits that he *did*, on the occasion referred to, utter the following language:

"I would *consent* that my own *brother*, my own son, should go into slavery—ten times rather would I go myself—than that this Union should perish for me or mine."

This is, indeed, a sorry vindication for the Rev. Doctor to make of his character as a minister of Jesus, and a citizen of the American Republic. And that he did say this we knew before his recent confession, for we were present at that lecture, and heard that language. If we had seen a father in the very act of murdering his son, we could scarcely have experienced a more horrific shudder than that which ran through our nerves when we heard that language. And, indeed, the instant assassination of the son by the father would be tender mercy in comparison with binding him with cords, and delivering him over to slavery for life. And for what would the amiable Doctor "consent" to such a sacrifice of his brother and son? Why, for the sake of purchasing, at this price, the consent of the slaveholders to remain in our confederacy! Of course, if he would consent to the enslavement of his brother, son, and self, for purchasing the will of the slaveholders to abide with us, he would consent to the enslavement of any one else, and of *all* other Northern people, for the same glorious purpose! Of course he must. What a bargain! What a principle to be uttered by an American Doctor of Divinity North! He loves confederacy with the slaveholders so well that, rather than be deprived of it, he would have it perpetuated if it were to consist in the relation of the whole North to the South as that of slaves to their masters. It was an exceedingly foolish remark, and the Doctor would have acted more wisely to have said so, frankly and ingenuously, than to have attempted to frighten the good citizens of Boston with indignant bluster. Whether it were his mother, or his brother, affects not the principle. It was the expression of a willingness to feed, even by human sacrifice, and to sanctify, an enormous wrong, for a supposed temporal business advantage. It was intended, in fact, as a bone thrown to the pacification of the bloodhounds in pursuit of human cattle.

When the father will go out, and encourage his brother and son to go, and bare their bosoms to danger and death, for the cause of the oppressed against the oppressor, the cause of human right, improvement and happiness, he shall receive the blessing of God and man. But no political union, no magnificent scheme of enriching trade, which is to be sanctified by the doing of iniquity, is worth a straw. If all the South were to rise up and say to us, "Sylvanus, go and seize that degraded Negro, the lowest you can find in Boston, or that stupid Irishman, and thrust him into eternal slavery, and we will stand by the present American Union—if not, we will secede *en masse* to-morrow"—what would we answer? What! We would instantly reply, "Away with you to-morrow. We believe in God, who judgeth in the earth. We will obey his law, and bide the consequences."

Yet we do not make light of the American Union. If it can be preserved on principles of right, it is a great good. But if the price of it must be our perpetual pandering to wrong, then it is worse than nothing, and vanity. Hear ye the word of the Lord: "Wo unto them that seek deep to hide their counsel and their work from the Lord. Your turning of things upside down shall be esteemed as the potter's clay." "Wherefore hear ye the word of the Lord, ye scornful men that rule this people. Because ye have said, we have made a covenant with death and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Judgment will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand. When the overflowing scourge shall pass through, then ye shall be trodden down by it." "Say ye not, A confederacy to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. xxix: 15, 16; xxviii: 1—18; viii: 12, 13.—*(Boston) Christian Freeman.*

SLAVERY IN KANSAS.

GOVERNOR REEDER, of Kansas Territory, gives his views of the movements of the Slaveholders of Missouri, in Kansas, as follows. He is "plucky" enough in words; but will he be in deeds?

"FORT LEAVENWORTH,
Kansas Territory, Nov. 21.

"GENTLEMEN: On the 16th inst., you called on me, in the capacity of a Committee claiming to represent and speak for a meeting of citizens of Kansas Territory, held the preceding day at Leavenworth City, and presented me with your memorial on behalf of that meeting. The memorial commences with the statement that you are acting under a resolution of such meeting, and ends by 'urgently pressing' me to 'comply with the wishes of those by whom you were appointed.'

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"The meeting was not of the 'citizens of Kansas,' as your proceedings will show, if you will produce them. It was a meeting composed mainly of citizens of Missouri, and a few of the citizens of Kansas. Your own body, whom I am now addressing, contains two undoubted residents of Missouri, one of whom is your Chairman, who resides with his family in the town of Liberty, Missouri, as he has done for years, and whose only attempt at a residence in Kansas consists of a card nailed to a tree upon ground long since occupied by other settlers, who have built and live upon the claim. The President of your meeting was Major John Dougherty, a resident and large landholder in Clay County, Missouri, as he has stated to me since the meeting, and will not hesitate to state again, as he is a high-minded and honourable man, above all concealment or disguise. The gentlemen principally composing your meeting came from across the river, thronging the road from the ferry to the town, on horseback and in wagons, in numbers variously estimated by different persons from 200 to 300, and after the meeting was over returned to their homes in the State of Missouri. These are facts as notorious here as any public occurrence can be, and every man who had eyes to see and ears to hear is cognizant of them.

"They were the subject of much remark, and the cause of deep dissatisfaction, and, even on the ground in the meeting, and in reply to the speech of your Chairman, who was chief spokesman of the occasion, this invasion of our territory was loudly complained of by some of the outnumbered citizens of Kansas, and has frequently since been made the subject of indignant complaint to me. Such is the meeting from which you derive authority, and such the title by which you assume to interfere in the regulation of our affairs. Few men, with all the facts before them, would be hardy enough to say that the assumption is entitled to any respect. The law guaranteés to us the right to manage our own affairs. It is the great, much-discussed feature of our Territorial Government, and one which our people highly prize; under the pledges of which the inhabitants of the territory have come and staked their future fortunes on our soil.

"The pledges of that law must be redeemed; and it were a poor, pitiless boon to have escaped from the domination of Congress, if we are only to pass under the hands of another set of self-constituted rulers, foreign to our soil, and sharing none of our burdens, no matter what may be their virtues or their worth as men and citizens at home. It may be very desirable for gentlemen to live among the comforts of the States, with all the accumulated conveniences and luxuries of an old home, and make an occasional expedition into our territory, to arrange our affairs, instruct our people and public officers, and control our Government; but it does not suit *us*, and I much mistake the people of this territory if they submit to it. One thing I am certain of—that, having sworn to perform the duties of the office of Governor with fidelity, I shall renounce or resist it in friend or foe, and without regard to the locality, the party, the faction or the ism from which it comes.

"Thus much the citizens of Kansas have a right to demand at my hands, and to fail in it would be the boldest dereliction of official duty. We believe that we are competent to govern ourselves; and as we must bear the consequence of our own errors, and reap the fruit of our own decisions, we must decline any gratuitous help in making them.

"We shall always be glad to see our neighbours across the river as friends and visitors among us, and will endeavour to treat them with kindness and hospitality. We shall be still more pleased if they will abandon their present homes and dot our beautiful country with their residences, to contribute to our wealth and progress; but until they do the latter, we must respectfully, but determinedly, decline to allow them any participation in regulating our affairs. When that is to be done, we insist that they shall stand aside and permit us to do the work ourselves.

"This, gentlemen, with due respect for you personally, is the only reply I shall give to the suggestions in behalf of your meeting relative to the time and manner of taking our census and holding our election.

"Your obedient servant, A. H. REEDER.
"To F. Gwinner, *et al.*"

PIERCE'S DIPLOMACY IN DOMINICA.

WE have received some curious and interesting intelligence of a late date from St. Domingo City. Our advices are to Nov. 25, at which time the conjugal representatives of Messrs. Pierce & Marcy were not in as high a state of diplomatic felicity as might be desired. The treaty concluded and signed on Oct. 5, on the part of the United States by Gen. Cazneau, and on the part of the Dominican Republic by two special Commissioners appointed for the purpose, had been published by the Dominican Government, but the last step of our duplex Embassador (whether of the husband or the wife, or both, we are not informed) was to address a note to the Dominican Minister of Foreign Affairs withdrawing this very hard-got treaty! It has usually been supposed that a contract of that sort, when once duly discussed, agreed upon, signed and sealed, cannot be withdrawn by the agent who framed it, but is thenceforth subject only to the decison of their respective governments. However, we must remember that this was before the advent of Messrs. Pierce and Marcy and their application of the doctrine of Woman's Rights to diplomacy. Besides, we must not expect men of genius so original to be controlled by old-fangled notions and the obsolete routine of less brilliant statesmen.

In justice to both Mrs. and Mr. Cazneau, it must be stated that this attempt to withdraw the treaty was ordered by no less a personage than Mr. Secretary Marcy himself. When the document reached Washington, it was found that Mrs. Cazneau had, by some oversight, or possibly by some impulse of feminine but undiplomatic generosity, made the provisions authorizing the settlement and residence of American citizens in Dominica, and guaranteeing to Americans in that country all the privileges conferred on subjects of most favoured nations, reciprocally binding on the American Government with respect to Dominicans. Thus we are bound by this treaty to allow the blacks of Dominica every privilege and right in any part of the United States that we grant to any white foreigner. Along with this concession on our part, it is true that a naval station on the Bay of Samana is secured to us; but this was not enough to commend the treaty, and to allay the fears of abolition and amalgamation which it caused at once in the bosom of Mr. Marcy, who determined to withhold it from the Senate, and to have the Embassador attempt to take it back if possible.

It seems, however, that there are serious obstacles in Dominica to the accomplishment of this natural wish on the part of our cautious but innovating Secretary. These obstacles the daring mind of Mrs. Cazneau proposes to overcome in a manner which would do no discredit to any feminine diplomat ever heard of in history. The Congress is in the way; very well, abolish it! This is the device. A *coup d'etat*, endowing the President of the Republic with dictatorial powers, is, accordingly, being prepared by the fertile mind of Mr. Marcy's female plenipotentiary. What a splendid position—what a delicious vortex of revolutionary intrigues for a strong-minded woman to revel in! Who would not envy such an opportunity of enjoyment and of glory? Who would not wish to be the American Secretary of State, to advise, and direct, and sympathize in the progress of such a delicate affair? And when at last the work is accomplished, and the Dominican Constitution overthrown, when the new Dictator has set his seal to the modified treaty, and the American people are at liberty to steal Dominica without any danger of the "niggers" of Dominica stealing the United States, what a sense of triumph and of happiness will glow through the souls of President Pierce, Mr. Marcy, and Mrs. and Mr. Cazneau! They will then have a foretaste of their own historical immortality, and will know what it is to be great in the line of negro diplomacy and annexation. Who said that the age of mighty achievements and of noble passions was gone by? Let him learn the story of this amalgamation treaty, and retract the rash assertion.

By way, probably, of varying the labours of this revolutionary plot, Mr. Cazneau has also been engaged in a correspondence with the British and French Consuls, to whom he addressed a protest, based on the Monroe doctrine, we presume, against the interference of European powers with the American schemes upon Dominica. Their replies are said not to have been very conciliatory or flattering to our Envoy. About the same time, three French ships-of-war (the frigate Penelope, the brig Oreste and the steamer L'Ardent) arrived before the city, as did a Spanish war-steamer (Francisco de Asis), bearing an agent of the Spanish Government, while some British men-of-war were daily expected. Hereupon, Gen. Cazneau raised a pole before his door, and hoisted the star-spangled banner, as an indication of the presence of the American diplomatic representatives. And there we will take our leave of them for the present, congratulating Mr. Pierce and his Secretary on the splendours of their diplomacy generally, and especially on its unequalled brilliancy in St. Domingo. It has become usual among the vulgar to describe small things by the slangish epithet of "one-horse"; thus the late Mr. Scroggs, the Know-Nothing candidate for Lieut.-Governor in this State, has been called a "One-horse" lawyer. But no such depreciatory epithet can be applied to the Embassy to Dominica: it is emphatically a two-horse Mission.—*Tribune.*

SLAVE-CATCHING IN INDIANA.

From the Chicago Tribune.

A VERY interesting trial under the Fugitive Slave Law has just been concluded in Indianapolis, Ind., before the United States District Court, Judge Elisha M. Huntington presiding. It appears Benjamin B. Waterhouse had formerly been indicted for harbouring fugitive slaves, which indictment has been quashed. The United States Marshal, by sending to Kentucky, succeeded, it seems, in ascertaining the name of the claimant (which before was unknown), and brought his son to Indianapolis, under process from the United States, to testify; and Waterhouse was reindicted. Mr. Marsh, the Deputy Marshal, then hired the slaveholder's son and Cyrus Fillmore (who, it seems, had seen the negroes on their route North), to go with him to Canada and endeavour to find and identify the negroes. This Mr. Fillmore is a brother to the ex-President, and appears to be as desirous of executing the Fugitive Slave law as his illustrious brother was to ruin himself by signing it.

The Indianapolis *Journal*, from which we take these facts, says that the case was given to the Jury on Saturday night last. George W. Julian and E. H. Brackett were for the defence, and the District Attorney and Richard W. Thompson prosecuted, the argument consuming, in all, about nine hours. Mr. Thompson spoke over three hours, much the larger portion of his speech being a regular old-fashioned diatribe on "the Union," having nothing whatever to do with the facts of the case. The Court, judging from the charge, seemed inclined to fall into the same line of argument, taking pains to affirm, as he went along, that the Union could never have been formed without the fugitive clause in the Constitution—an assertion wholly unsupported by historical proof, as Senator Sumner has unanswerably demonstrated.

Some of the positions assumed by the Court as law in the case were these: That the averment in the indictment that the slaves *escaped* is sufficient, and it need not allege that it was "without the license and against the will" of the owner; that although the section referred to declares that the harbouring and concealing must be "*so as to prevent the discovery and arrest of the fugitive*," yet it need not be shown that anybody was in pursuit, or that the harbouring, &c., *did* prevent the discovery and arrest, the mere act of *harbouring* rendering the party liable, just as under the 4th section of the act of 1793; and, although, in this case, the negro Tom is proved to have belonged to Payne, who had bought him of Dickerson, and received from him a bill of sale, yet such bill of sale need not be produced under the rule requiring the best evidence, it being sufficient to introduce parole evidence of ownership, and that of the son of Payne being competent proof; that in this prosecution, possession alone is sufficient evidence of ownership, and it is competent to show this possession by secondary proof (that of the son), without accounting for the non-production of the best evidence; that when a man is once shown to have been a slave, the law presumes him to continue a slave, no matter where he may be found, and thus presumes the non-consent of his owner to his escape; *in others words, a slave in Kentucky, when found in Indiana, where the law presumes every man free, is nevertheless prima facia a slave, and it lies upon the party denying it to controvert that presumption, no proof by the owner of non-consent being required;* that it is not necessary to allege in the indictment the *means* by which the harbouring &c. was effected, that being matter of evidence, and not of allegation; and both Mr. Thompson, who closed the argument, and the Court in its charge, told the jury, in a somewhat deprecatory tone, that if they should find the defendant guilty, there was a discretion in the Court to make the imprisonment *

country and to the cause of humanity. The slaveholder commands the purse of the nation and has, what is of greater influence, the distribution of power, and place, and promotion. The needy, the avaricious, the vain, the ambitious, and the unprincipled are always in the public market. The temptation which Webster, with all his unquestionable intellectual greatness, could not resist, must be overwhelming to the multitude of inferior minds, who know little of the past, care nothing for the future, and regard only the present. The timidity incident to the spirit of commerce in the North is the ally and constitutes the strength of the institutions of the South. Trembling as the slaveholders do at the idea of disunion, they have had the address to make the North believe they are ready and desirous of it, at the same time that every intelligent owner of a slave knows, in his soul, that the arm of the Union withdrawn will be the signal for the final destruction of "the peculiar institution."

But I am entering upon discussion when I only intended an acknowledgment of your politeness, and to assure you how truly and respectfully I am your obliged servant, JOSIAH QUINCY.

Quincy, Oct. 16, 1854.

POLITICAL DESPOTISM OF SLAVERY.

BY CASSIUS M. CLAY.

THE Fifth Lecture of the New York Anti-Slavery Society's Second Annual Course was delivered last evening in the Tabernacle by the Hon. Cassius M. Clay, of Kentucky, on the above subject. Notwithstanding the unfavourable state of the weather, the building was thronged. Mr. Clay was loudly applauded on making his appearance.

In introducing Mr. Clay, OLIVER JOHNSON said, he had earned for himself a right to be heard by his having liberated his own slaves, and on the soil of a slave State asserted for himself the freedom of speech and of the press (loud and renewed applause.)

Mr. CLAY said it was one of the characteristics of the present time that all opinions, by whatever class entertained, must be subjected to scrutiny and free discussion. Those who feel that they have the truth on their side, more especially, court this discussion of their opinions and principles, and he presumed that it was in no different spirit that he had been invited to speak here to-night. He would have preferred to have been invited to speak on a larger theme—Republicanism—for that he considered jeoparded by the same system which upheld slavery. He drew next a melancholy picture of the condition of the three-and-a-half millions of American slaves, to ameliorate which affords a field for the widest philanthropy; but the true question was still wider than that consideration. When, several years since, he was invited, by a portion of the New York Legislature, to speak in this State, he made the extravagant assertion that the great question of this day is not whether the black races on this continent shall be free or slaves, but whether the white race is to remain free. Is it not so? Mr. Clay drew this distinction between the slave and free States, viz.: The former are, in effect, an oligarchy, and they even go so far as to congratulate themselves on their freedom from the *émeutes* to which the free States are liable. And this oligarchy in the South is not merely confined to a despotism over the black race; among the whites themselves there are as many class distinctions as in England, and even under the government of the Czar; the land-owners use their influence to control politics and the press. As an evidence of this he cited the case of the election for members of the Constitutional Convention in Kentucky, when not one member was returned to represent the seven or eight hundred thousand non-slaveholding population. Against this, he and others protested. But the opposing idea was stated by a member of that Convention, who talked of keeping over mechanics and non-slaveholding citizens the wholesome influence of the landlord over the tenant. What he meant may be explained by telling you the state of things among that class. On each large slaveholder's estate are mechanics—shoemakers, tailors, hatters, &c.—who do the necessary work for the master of the plantation and his slaves. They are told, when an election is about to take place, to vote their own principles, independently; but if they happen to vote against the wishes of the slaveholder who gives them employment, they must pull up stakes and be gone to some other place. That is what is meant by this wholesome influence, and more than 2,000,000 native Americans are kept under such dependence. Thus is the principle of a majority governing abrogated practically. Yet you sympathize with those who make our laws, build our party platforms, and make public opinion. You are egregiously humbugged! Are you not? or do you begin to understand it? This spirit does not stop there; it goes into the laws and on the statute books of the State of Kentucky. Only two instances of equal tyranny and usurpation of popular rights have occurred in the history of modern civilization. The one was the institution of the Star Chamber in England, and the other that of Lettres de Cachet in France. The attempt to sustain and carry out the edicts of the one brought the proudest of her monarchs to the block. Yet the American Star Chamber has attempted to establish such a principle, and to punish him who gives a cup of water or a crust of bread to a fellow-being. In the city of Louisville, when an attempt was made to assert the rights of the working classes of the Commonwealth of Kentucky, the men who made this attempt were met with the revolver and bowie-knife. An attempt was made, also, to obtain the right to vote by ballot, not *viva voce*, so that the oppression of those who fancy they have a right to control votes might be avoided; but this also was denied. No! the "wholesome influence of the landlord over the tenant" must be preserved, and thousands have been driven away from their homes under this persecution. Even the press is shackled in the same way, and only a few of the distinguished men who sit upon its tripod dare to stand up against this despotism. Even the pulpit, where, if anywhere, self-denial should be found, is bound by the same law; from Grace Church and Trinity down to the log-cabin of the West, it is all the same. When I was in Boston (said Mr. Clay) I heard a sermon from Theodore Parker (great applause). I saw that he had a vase of flowers in his pulpit, and I thought that the ornament was fitly symbolical of the view he takes of the Providence who is the father of all the human race, and whose bounties are expressed by all the beautiful sights in Nature. I reverence the self-denial and religion of the pulpit; but when your Gardiner Springs and Orville Deweys put themselves in the same rank with the Southern minister who said he would rather allow his own soul to go to perdition than touch the subject of slavery, my abhorrence is excited. Such a soul should, I think, be allowed to go its way (laughter and applause). There is, too, another Northern clergyman who lately endeavoured to set the Northern conscience at rest with itself—a comfort it greatly needed (laughter and applause). He states that the tendencies and efforts of the slave States were toward emancipation, but that Northern agitation forced the movement back. This I utterly deny, and I challenge the men who assert it to the proof. Mr. Clay went into some details to show that there never had been in the South any serious steps toward emancipation. He said that, notwithstanding some of the slave laws had been made more severe, the condition of the slaves had been greatly improved since the commencement of the agitation at the North.

From the consideration of the local despotism exercised by slavery, Mr. Clay passed to that which it exercises, or threatens to exercise, over the whole Union. It must be considered that the liberties of any portion of the people are not safe, when the rights of three-and-a-half millions are trampled under foot. What have we seen since that day? Wars waged to extend the area of slavery; and the monstrous political anomaly has been established, not that the free and slave States should progress together *pari passu*, maintaining a balance of power, but that slavery should assume the *supremacy* in the States and the administration of the Government! And this has been done with the consent of the so-called free States of the North! What, then, have we to do with slavery? You have calmly and dispassionately sat by while these scenes were enacting. You have also seen the liberty of speech, and of the press, the sacred principle of trial by jury, indictment by Grand Jury and habeas corpus trampled under foot, and still you have nothing to do with it. The rights which we inherited from our British ancestors, and which are to this day inviolate in the British empire—indeed, the violation of which, by the sovereign, would bring the proudest of her monarchs to the block, male or female—have been trampled under foot in the Fugitive Slave bill. But we have still nothing to do with the matter. Nay, in respect for the Union, love of peace and admiration of Compromise, you have gone so far in misguided and fanatical conversation (for such it is), as to stand by a law which Daniel Webster pronounced unconstitutional—violating all the rights guaranteed by the Constitution; and not only that, but bringing disrespect upon that "Higher Law," without which there is no stability to any Government, no escape from ultimate confusion in the State. For me, I would prefer to be a subject of Victoria, or Napoleon, or a serf to the Czar, than a servant of this despotic Republics of the South. Do not these things touch you, citizens of New York? Where are your rights South of Mason and Dixon's line? Where is your right of petition? Does the Senate at this day respect it, and give you a hearing when you send in your memorials? Has not the Post-Office been violated, and letters of friendship and affection rudely broken open by those who are in search of information against the lovers of liberty and haters of oppression? Allusion was made to the invasion of Pensacola, and to the attempts to recover Cuba from Spanish oppression in former days, when the South declared the Pearl of the Antilles should not be made a Republic because slavery would be endangered. Objection was made to establishing a Republic in Texas, for the same reason. The Congress of South American Republics, at Panama, was discouraged from like motives; and those countries, then seeking our aid to establish themselves on a sound and liberal basis, have consequently relapsed into semi-barbarism. For that we are responsible. St. Domingo and Liberia were more recent instances to show that the jealousy of the slave institution prevents us from carrying out the true mission of this nation in respect to our people of the earth. In the late contest of Hungary with Austria and Russia, when our interference, as Kossuth tells us, would have settled the fate of the gallant little nation, whose first act was to free the subjected races and put arms in their hands, without firing a gun, no voice was uttered by us. Her patriots fled across the border to the Mahommedan Sultan, and were protected; and when Russia wages war against that friendly nation for thus affording shelter and safety to the refugees, and England and France fly to the support of the Moslem, where is this nation? It is hinted by the official organ, that it is on the side of Russia, and prepared to make an alliance with despotism (sensation.)

Mr. Clay next alluded to the Fugitive Slave law, which he had denounced to the face of the slaveholders in Kentucky. He was too small fish to argue this law and its principles with the slavocracy, but he quoted Daniel Webster's declaration in 1839, that such a law was unconstitutional, being a State matter over which Congress had no jurisdiction. Compromises were spoken of; he did not like the word, yet he would compromise a matter of dollars and cents, or of personal feeling; but a principle of truth, never! (Great applause.) The aggressive spirit is also shown in the passage of slaveholders, dwelling in Missouri, into the territory that had been consecrated forever to freedom, where they surrounded the polls and used their bowie-knives and pistols. Where (asked Mr. C.) has this oligarchic power always been on the subject of foreign despotism? I touch this subject here, because many foreign-born citizens and freemen are here. Ever, ever has it been arrayed on the side of despotism! This has been already shown by the action of our Government toward their struggling nationalities. Slavery is not confined to colour; there are white slaves, with eyes as blue and hair as fair as any among you. And yet we are taunted with the question—"Why do you come here fussing with your ridiculous ideas about slavery?" What have we to do with slavery? Is this madness, rant, or fanaticism; or is it solemn truth? Senator Toombs, with a candour for which I give him praise, has said he will call the roll of his slaves on Bunker Hill. Have you nothing to do with that? What are you going to do? [A voice—"vote!"] While you are practicing the arts of peaceful lives, the South is all the time advancing in power. Men of the North, you must either be slaves or make yourselves freemen. You say, "they are few and we are many." Yes, but the Czar is only one man, and yet sixty millions bow to his will. You may build marble palaces around you, but unless you have the spirit of freemen, you are slaves. You must make up your minds to be governed forever by the South, or you must stand up and vindicate your rights. Do not mind the childish threats of the South. If you want to dissolve the Union, the readiest way to do it is to show a lack of right spirit. Allow the South to go on in her aggressions, and she will become a separate Republic, connected with the States of Central America—and thus will your cherished Union be dissolved by your own acts. Oh! I hate slavery not so much for the wrongs it has done myself, nor for the evils it has inflicted on the black race, as for the good it has left undone, the good it will keep undone to future generations. I love our Union and our Constitution—that is the glorious land-mark which I would make my guide; by that I would have the North save herself and the South too. May you take these things seriously into your consideration; and may you perform your duty under that motto which is the shield of the true in all lands: "May God defend the right!" (Loud and continued applause.)

Reported for the Evening Telegraph.

INDEPENDENT LECTURES ON SLAVERY.

WENDELL PHILLIPS, Esq., the lecturer at Tremont Temple, last evening, was welcomed with the most hearty applause as he came upon the platform, when he commenced his address as follows:

LADIES AND GENTLEMEN: I am asked to speak to you on the subject of slavery. It is a very broad question. To lift but the corner of the dark curtain that shrouds it, will crowd, if it does not trespass far beyond, the hour that you lend me to-night. I ask your patience, therefore, if an Abolitionist, at such an epoch as this, which so unexpectedly to all of us crowds this house, night after night, with listening thousands to hear a lecture on slavery—if such a one, at such a good time, not coming, but come—should talk to you a little longer than the ordinary measure of a literary lecture. I ask you to keep in your constant recollection that this is no question of ours. It is too large to be the question of any individual; it is too large a question to belong to any party; it concerns us all; it touches our common interest and our common honour.

It is not the question of those who speak to you from this platform. "If you would love your country," said Edmund Burke, "see to it that you make her worthy to be loved." When Daniel Webster came home from abroad and found that some of States had repudiated their debts to Europe, he said to the farmers of the West, "I would work these arms to the elbow to wipe off a blot from the remotest corner of my country." If this be duty when we owe debts of silver and gold, how earnest should be the effort to pay the debt of justice and mercy that we owe to God as well as our fellow-man (applause).

The question of slavery is no question of the South; it is no question of the blacks; it is the question of the right of free speech in Faneuil Hall (applause). We mean to vindicate the right by the laws that are left us; when there are none left us, we will go to that higher law that can never be repealed (applause). It is a question whether this great experiment of popular government is successful; whether our institutions, as our father gave them to us, are to be handed down to our children.

He would not ask what is slavery. They knew it was the system that makes a man a thing, that robs him of his wife, of his education, and practically robs him of the Gospel, of everything that makes a distinction between man and brute. He would not dwell upon that point, but he would ask what it is that defends this system? In a single word, it is the *Slave Power*. That is composed of many elements. What makes Boston submissive to this system? It is that Slave Power which in our government consists of these items. Its first element is property. This first item of money has $2,000,000,000 invested in property in men and women, and recognised by the laws of one-half of this Union. The strength of the money power in this country was then illustrated. To make money is our manifest destiny more than to conquer foreign states. Dr. Johnson described us in describing the character of Scotchmen, who said he would, if you put a dollar on the other side of hell, attempt to get it.

Next there is the political element of the country, which goes to sustain slavery. The politicians go down to grind in the mill of the Philistines, and they never turn their gaze again to the north star. Next there are the parties influenced by that patriotism which always cries out for our country, right or wrong. Then comes the pulpit, which is reduced to vassalage. The most influential and fashionable pulpits in our cities are indifferent, silent, or pro-slavery.

This is not the first anti-slavery crusade. All former ones have failed because the Slave Power which has its roots at the South, has the upas tree and its branches in Milk-street.

The fruits of the Slave Power upon the press, the pulpit, the people and politicians, were then illustrated by reference to examples from our earliest history to the present time. There is no anti-slavery sentiment at the North which calls slavery a sin as there is in Kentucky a sentiment which drives the murderer out of its borders. "There are," said he, "men walking in this city who have done a fouler deed than Mat. Ward. They have given up to bondage—which is worse than death—a man who had a better title to be free than they had; for they were born free—an accident and no merit. But the man under slavery, who has heard of and imagined a liberty which he does not see, and who has a right arm to vindicate his claim to it, and has once put his foot on the soil of Massachusetts, has proved a better fitness for his freedom than the man who was simply born free on the soil (applause). Such a man as that, men that walk your streets have thrust back—I was going to say into the hell of bondage—but he was thrust back into bondage, and it was done by a man who never deserved the name of Judge (applause), since he made up his opinion before he sat in the case. They thrust him into bondage, and they walk your streets still. No public sentiment makes them quit Boston; no public sentiment makes the streets too hot for them to tread. The Slave Commissioner lives among us. His circle takes his hand as freely as it did ever. A few Abolitionists give him a cold look and omit to bow to him, if they bowed to him before, but the general community forgets shortly; and those who abetted him were re-elected to office in the very city where we stand" (shame, shame).

What right right have we to call ourselves anti-slavery? None. We have a sort of a qualified anti-slavery, but what does it do? Does it take up Massachusetts by the four corners and shake out the Curtises and the Lorings? (Applause). I would that I had a drink of water to rinse my lips after naming them (applause and laughter).

He then discussed at length the character of our government and judged it by the men it produced, taking several samples, examining their public acts with reference to the slave power and coming to the conclusion that since the government had produced no better fruit, there was a necessity for a change. Rather than continue the government as it is, it would be better to dissolve the Union and break the Constitution into tatters. Let the Union be dissolved and the five millions of whites at the South, with three million of slaves, would find it impossible to sustain slavery there.

He wanted the religious sentiment of the country aroused against the money power and the political power of the country. In State street and the Old South, is the complement of Faneuil Hall. He wanted a religious sentiment not like that of Dr. Gardiner Spring, of New York, who said he dared not pray that God would break the yoke of the slave for fear He would do it and jeopard the Union. There was a Dr. Gardiner Spring, of Newburyport, in 1790, who used to pray that God would overturn and overturn and overturn, till He whose right it was should reign. Give us back these clergymen of 1790, though you dash the Union to pieces. Break this charter in order that the men who tenant the pulpits may read the fifty-eighth chapter of Isaiah from beginning to end, no matter what happens.

All that the slave asks of us is to stand out of his way, withdraw our pledge to keep the peace on the plantation; withdraw our pledge to return him; withdraw that representation which the Constitution gives in proportion to the number of slaves, and then without any agitation here, without any individual virtue which the times have eaten out of us, God will vindicate the oppressed by the laws of justice which he has founded. Trample under foot your own unjust pledges, break to pieces your compact with hell by which you become the abettors of oppression. Stand alone and let no cement of the Union bind the slave, and he will right himself.

The Hall was crowded again last evening, and the eloquent speaker, of whose remarks the above is but a broken epitome, was repeatedly and loudly applauded.

HOW LONG, O LORD, SHALL SUCH THINGS BE?

ON Monday evening, sixteen men, women and children came to our city, worn down with fatigue, and sickened by the exposure which they had undergone in travelling through snows and cold winter winds. They were not only poor, but destitute, and sought not only bread and meat, but that protection and support which they had a right to expect from people who profess to be followers of the meek and lowly Jesus, and which neither Turk nor Algerine has ever refused to give to weary strangers who cast themselves upon their hospitality.

Several of these persons had long passed the meridian of life, and their gray hair and wrinkled faces told that they were in the sere and yellow leaf. Four of them were fathers, the same number were mothers, and they all possessed those earnest affections which are alone developed by that circumstance, and which would entitle them to honour and respect even among heathen. Two were young men, with strong arms and hearts that throbbed for liberty. Two, also, were young girls, just in the bud of womanhood. They seem to stand before us now, as they did once before, their deep black eyes looking with fearful and earnest, yet confiding inquiry, their lips half parted showing pearly sets of teeth, and faces lighter and less rich in colour than the orange. Four were little babes, not taken from their mother's breasts, and entirely oblivious to the deep emotion which stirred the fountains from whence they drew their life. Poor little innocent things! how little did they know that the tears which trickled down upon them, and the cold and hunger which those mothers had endured for many long weary days and nights, were that they should not be torn from their breasts and trained up in a physical and spiritual prostitution.

If the angels of heaven, who had never heard of the "Lower Law," could have looked on this little group, how their hearts would have exulted in the expectations of seeing the thousands of professing Christian people who dwell in this city meet them as they enter it, and welcome them to their protection and hospitality—each one striving to perform those little offices of kindness which Christ blessed, saying, "Inasmuch as ye did it unto the least of these, ye did it unto me."

But no! They had to come into the city when it was dark, so that they might not be seen by those who were sitting in high places, and who were ready to let loose upon them the bloodhounds of the law. Their arrival was not heralded abroad, but whispered from one to another, as if it were a fearful responsibility to know of their presence, and involving one still more fearful to tender them the aid which their destitute condition demanded.

But their presence did become known. The bloodhounds, in human shape, were upon their tracks. The Governor of the State, from his high place, had commanded the Military Companies to get ready, with their swords drawn, bayonets set, and cartridges rammed down, and aid the bloodhound minions of Pierce and Douglas, the Marshal and his Deputies, to take and to bind these helpless, way-worn and sick fugitives, and send them—where, and for what?

The men and fathers, who have toiled all their lives for their self-constituted masters, were wanted to toil more. The mothers who had scrubbed, washed, baked, and drudged from infancy, and who had given birth to children that had been taken from them and sold, in order to fill their master's pockets, were wanted to scrub and drudge the remainder of their lives, and to give birth to more babes to sell to the cotton field or the libertine, just as the demands of the one or the other preponderated. The young men were also wanted for slaves, in order that their master's cupidity might be gratified. And the young women, with their full round forms, their bright, orange coloured faces, deep black eyes, pouting lips, and gently curling tresses—what were the bloodhounds so anxious to take *them* for? One was engaged to be married to a person in her own condition, and was, for the sake of her lover, the object of her choice, willing to bear with that condition. But she was not to be permitted to indulge in this limited happiness. A rich debauchee wanted her for *his* purposes, and her master had consented to yield to the magic of his gold. Such, at least, was her brief story. The other one, not less charming in her person, was in danger of a similar sacrifice, and fled. And those little babes—helpless little creatures, whom the Saviour requested might be permitted to come unto him, because of such was the kingdom of Heaven—they, too were wanted, that they might be torn from their mother's hearts, and turned over to the auctioneer like so many pigs or calves for the butcher's shambles.

And it was for this that the Governor issued his mandate, and that the National Guards, commanded by one Thomas Shirly, paraded our streets with the American flag flying, their bayonets set, and their muskets charged with powder and ball, ready to shoot down all persons who might dare to interfere between the ravisher and his victim! Brave men! voluntarily becoming parties to the ravishment that was sought to be accomplished—standing by, with their flag flying, and swords drawn, to compel the victim to submit!

We have not learned words that sufficiently express our detestation of the men—mankind, forgive the insult!—who would thus lend themselves to the capture of women and little children, that they may be consigned to eternal, physical and moral prostitution! The veriest "bully" of the lowest house of ill fame in the city would be ashamed to engage in such a business. It is an act of meanness, so infernal in every light by which it can be viewed, that it has no parallel even in the history of the brute creation; and if men's spirits pervaded their bodies, the worms that feast and riot with luxury upon the carcass of a dead dog, would turn from the carcasses of these slave-catchers with loathing and disgust.

Had any person asserted that there is a single individual in Chicago who would lend his aid, direct or indirect, in hunting down modest and virtuous young women, that they might be debauched by force, or in tearing little sucking babies from their mother's breasts, to be sold—where, and to whom, God only knows—we would have repelled it as the veriest libel that ever was perpetrated. But, alas! the National Guards—*National?*—God forbid—showed that *they* were infinitely below the point we had thought poor, weak humanity could reach.

But we turn from the contemplation of the subject with a sickened heart, earnestly asking, "How long, O Lord, shall such things be?"—*Chicago Tribune.*

MASSACHUSETTS.

Correspondence of the Evening Post.

BOSTON, December 23, 1854.

THE *Atlas* has published, for the benefit of the Know-Nothings, the law of the State against the taking of extra-judicial oaths, and clearly proves that the new legislature will be composed of men who will have to take an oath in flat contradiction to that which they have taken as members of the lodges. Their position will certainly be a most singular one, swearing to uphold the laws of the State in their capacity of senators or representatives, or as members of the executive branch of the government, while owing their places to having violated one of those very laws! This is on the supposition that they administer oaths in the lodges, of which no positive proof has yet been adduced, though every one believes that they do. It is among the rumours of the day, that the next session of the legislature will not be allowed to sit over two months, as it is the intention of the Know-Nothings to cut and dry all the business in the lodges, and rush it through the Senate and House with telegraphic speed. Such action would be called "flat Popery" if it were to proceed from any other party—but it will be all proper in men who stand on hostility to Rome as their guiding principle of conduct.

Colonel Benton and Mr. Banks have both managed to offend some of their friends by their recent speeches. It is the speech that Mr. Oliver read in Colonel Benton's name, in the House, that has given offence. It is called "pro-slavery," and its origin attributed to bad motives. Mr. Banks's silence in his late Know-Nothing speech on the subject of slavery is what is brought against him. This subject is construed to mean that the Know-Nothings are about to become Black Hussars, and will h[illegible] runaway slaves like Cuban bloodhounds. Mr. Gardner's "backbone" will probably be tested—as was Mr. Smith's—by the appearance here of a fugitive, to engage in taking whom his Excellency will be forced, as was the unhappy Mayor, by threats and promises; to neither of which, it is feared, will he be able to hold up the sword of firmness or the shield of integrity. He will be a more extensive commander than was Dr. Smith over the "Sable Jägers," which are ever in the pay of the South. I find that many persons who believed that the "personal liberty" bill was sure to be passed at the next session of the legislature, now would as soon think of looking into Congress itself for some act in favour of freedom as expecting anything of the kind from a body composed entirely of Know-Nothings. Even Mr. Burlingame has been accused of speaking, in one of his late lectures, in the mildest possible terms of slavery. The American party is a *colluvies omnium gentium*, and is likely to find its *Capua* in office.

Wendell Phillips delivered the fourth of the lectures on slavery last Thursday evening. He had a crowded house, and was received with great applause. His lecture was the most eloquent that we have had this season, even the slave-hunters confessing that, in the articles of style and finish, it was not to be beaten; but they consider that such a man should not be a "fanatic!" If he would only come out on the "law and order" side, he might be anything, even district attorney, and get indictments found against other people, instead of being indicted himself. All they think of, in connection with talent, is its power to get office for the man who possesses it. As for any of its high uses, and the obligations of those having it to do the work of God for the benefit of man, they are as competent to understand them as a gang of Bushmen to comprehend the writings of Dante. Mr. Phillips analyzed the elements of the slave power, and showed that the remedy for the evil that exists is in our own hands. He was at times very caustic, and his action, when he expressed a desire for a glass of water, that he might rinse his mouth after having mentioned the Lorings and the Curtises, was altogether indescribable. The remark of one of our evening papers, that few of those who heard Mr. Phillips sympathized with him on many points, is altogether incorrect. Thanks to the repeal of the compromise of 1820 and to the arrest of Burns, there is a very different state of feeling here now from what there was in 1850. Even the Boston *Courier* admits this, while mourning over it.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, DEC. 30, 1854.

TRIFLES AND CONSEQUENCE.

But 'tis strange!
And oftentimes, to win us to our harm,
The instruments of darkness tell us truths;
Win us with honest trifles, to betray us
In deepest consequence.—SHAKSPEARE.

As is sometimes done in the pulpit, so, now, perhaps, we may do in this other place, say something of the connection in which the text stands. An insurrection had broken out in Scotland during the reign of Duncan; and scarcely was this quelled, when an invasion from the Danes succeeded, to be driven back by the unwearied champions of their country and king. Of the valiant and victorious leaders, Macbeth is preëminent. By the death of Sinel, he has just become thane of Glamis; by the treachery of the thane of Cawdor, degrading him and dooming him to death, he succeeds to his state and title. Before he is apprised of this latter honour, passing, with his companion Banquo, over a blasted heath, he meets three withered forms, wildly attired, savage, unearthly, looking as might befit women whose humanity was darkened and distorted by league with infernal powers, who, first to himself, then to his friend, pronounce their threefold prophetic hail. They proclaim Macbeth thane of Glamis, thane of Cawdor, higher than both, destined to be king hereafter. They proclaim Banquo less and greater, never king, but father of kings. The witches vanish from sight of the chieftains; the bewitching words will not follow from souls over which the snare has been thrown. From the secret and dark hags they pass on, in bewildered wonder, until they meet other chieftains, and Macbeth receives from the king his new dignity, hailed as thane of Cawdor. Speedy confirmation of the promise which has come to his heart! In the annunciation by the witches of his new dignities,

Two truths are told
As happy prologues to the swelling act
Of the imperial theme.

Amidst the wild and ambitious musings which begin to district Macbeth, Banquo, not untouched himself, speaks the words of mingled astonishment and admonition, which at once suggest how strange these things are, and declare how many times darkness can put on light, falsehood can utter truth, and showy promises may betray us to dark issues.

Need the parallels be suggested? Our Republic has had triumphs enough over hostile powers; and each new victory has deepened the intoxication of ambitious pride, and prepared the roused spirit for any promise which may be sent forth out of the dim future. Nor has promise failed. There are heaths more barren, blasted with heavier curse, scarred by deeper thunder, than ever Macbeth traversed, stretching along the course which our country has pursued, stretching along the course which it seems now determined to run with unchecked speed to the summit of its supposed manifest destiny. We have grown so falsely wise as to dismiss, not the withered witches only, but the living supernal powers, from our practical belief: none the less have we accepted the spirits of darkness winning us by delusive truths; none the less have we taken the instruments which they give us to achieve the seeming good destined to work our harm; none the less have we dreamed to be honest those trifles of outward prosperity, of warlike prowess, of wide extension, by which the demon is betraying us to the deepest consequence of sin, that abysmal gulph into which unwary steps are forever sinking, but from which, once down, they find it such a weary, sometimes hopeless toil to come up. When, O people, will ye be wise? Macbeth America! The promise to thine ear may be kept. As step by step thou hast risen, so by larger strides thou mayest mount higher. Thy power, greater than imperial, has already grasped regions almost literally immense, may grasp other regions still, continent and island, and boast them all portions of the grand fabric which thou wouldst rear, under the name of liberty, to thy pride of dominion. What then? Every engine of evil recoils upon itself. The cunning of selfishness comes back to plague the inventor. The airy dagger which leads thee to each new Duncan, its handle no longer toward the hand, but its point and edge toward the heart, pierces at last; no shadow, but hard substance; no phantom, but sharp and girding metal. Believe never the partial truths with which Falsehood lures thee to greatness and ruin; hear rather the voice which promises good only through lowliness and service. A soulless Empire is but a splendid trifle; the true soul is always an imperial energy of God.

We might spread out the thought into a longer sermon, and close it with universal applications. There is, however, only one of these applications which we propose now. The voices of the old withered witchery have sounded out again in the ears of our proud and frenzied Republic. Southside views of slavery are reminding us again of the words, which have been growing obsolete under other influences, telling us of the comforts and advantages of slavery. Some of us, forsooth, have not enjoyed the privilege of reading the little book which has now come to soothe our agitations. Even such, however, can hardly fail to have had the whole before us in anticipation. When did we begin to hear of the beneficence which ordained the coming of Africans to this continent?—of the beautiful relations, personal and domestic, into which they have been introduced by the arrangement?—of the care and kindness with which they are watched over in health and in sickness?—of their easy labours, their bountiful supplies of provision, their songs and dances and frolics, their light tasks by day, their quiet rest by night? If ever husbands and wives are separated, why, they come together and live aware all the time of the liability, and, when severed, will be suffered, if not encouraged, to contract new marriages. If punished, to be sure, they deserve it; and if punishment be too severe, yet this is fault of the individual, not of the system; slavery is not the less Christian because now and then it is abused. Even the best things are exposed to corruption. And then, only consider, they were heathen; they have become, or at least had opportunity to become, Christian. They never heard the Gospel in Africa; preachers, masters, mistresses, declare it to them in America. They knew nothing of the Church in their ancient home; how many are baptized in their new abodes! How many sit, by themselves, or even by their masters, at the table, or kneel at the altar! They pray, they sing, they exhort, they preach, they rejoice in worship now, they hope for immortal worship in heaven. No weird sisters wind up their charm with such fine words, then wait to hail the tyrant with empty cheer and deceitful truths. No midnight hags there, but ladies and gentlemen, gay and grave, laic and clerical, returned travellers or sojourners, thousands who have spent their three months or their three years, or most of their lives, in the midst of slavery, so know what we can only guess, and are fit to disabuse us of errors and prejudices into which our ignorance has misled us; our ignorance, aided, perhaps, by our infidelity and our irreligion.

Every one is aware that the dark personage who used to be pictured with horns and cloven foot and serpent tail has dropped these unseemly appendages in our days; his head is smooth, sometimes polished; his feet are well-made and elegantly dressed; nothing appears on his back but the fine broadcloth, in front but the reverend or cheerful face and the graceful form. He wages no war with God; the name of Christ falls sweetly from his tongue; he is able to meet with the Church, sometimes, it is said, finding a seat not far from the pulpit, now and then, it has been even whispered, having something to do with the prayer and the sermon. The change goes far. The American Macbeth does not meet witches amidst thunder on a dreary heath, themselves of a piece with the dreariness and savagery, thin, wasted, frightful forms. They are in the Senate Chamber or the parlour, in all respectable places and companies, so nicely arrayed, and of such fine aspect and speech and manner, that the heroic victim never once dreams of anything fantastical, much less of any blasts from hell coming in these airs of heaven. All hail, America! thou breaker of the sceptres which tyrants wield. All hail, America! thou vanquisher of all foes. All hail, America! thou ruler of the continent, before whom all nations shall do homage. Nothing comes in the prophecy of peace, but this everlasting gratulation. None but the few despised, outcast voices exclaim, Woe to thee, America! a sceptre more grievous than thou hast broken is wielded by thine own despotic hand. Woe to thee, America! the foes to thy true peace are the false friends whom thou holdest to thy bosom. Woe to thee, America! thy dominion shall perish: the shout which has resounded the destruction of other oppressive powers shall burst forth over thee, Babylon is fallen, is fallen! One other burden is lifted off from the great heart of humanity.

This prophetic warning they will not hear. The false greeting they welcome and are rapt withal. They confirm it by those smooth enticing words which palliate or bless their slavery. Really, what are these words? Cunning apologies for obvious sin; boastful excuses of obtrusive pride; painted wrappers covering and decorating, not the mummy, but the rotten, infected, pestilential corpse. If we granted the assertions to be true to the letter, they are simply just such truth as the devil is always ready to speak, a less and collateral truth to build up a great and essential lie. We meddle not with Divine ordination in human sins; we would strive to remove the sins. We meddle not with the beauty which human affections can draw to the worst relations; we would supplant bad relations by good. We meddle not with the kindlier offices of service or of care; we would open the way for unlimited kindness in all the offices of men. We do not think it worth the while to measure the precise quantities of cruelty or of tenderness among the masters: we want simply to elevate the slave into the freedom which shall neither expose him to the one nor insult his manhood by the other. We do not inquire precisely how much or how little Christianity may have done to bless the victim; we wish him to be received and treated according to the spirit and the principles of Christianity. We ask that the masters may confess the Divine Humanity in their slaves; that the Republic may begin to apply the doctrines which it proclaims to the men whom it enthrals; and that the slaves, however virtuous or happy even in their depression, may rise to greater heights of virtue and excellence, through withdrawment of the restraints by which they are now fettered and pressed down. We war with slavery, not with its appendages alone; we war for Freedom, not for comfort only or for so much good as can grow even amidst the incumbrances of slavery. We would present no side issues; why should we be assailed by evasions? Slavery or Freedom, that is the sole point, the single alternative. The despotism of men or the law of the Father—which shall we live to support?

For ourselves, we do not doubt the worst which can be ascribed to slavery as matter of actual fact and occurrence; but the question of this or that enormity we can readily drop as of small moment, knowing that the single word slavery contains in itself the sentence of its own unqualified and everlasting condemnation, and that the nation or the man who tolerates this bears therein the burden which sooner or later reveals its weight in the ruin with which it falls. This, as cause of evil, is prolific and portentous; this, as fact in society, is monstrous and infernal; this, in the consequence to which it leads inevitably, is of deepest import and issue. Compared with it, other evils are but as fractions and parcels, of which this is sum; brought into relations with it as a deed of man—as a moral development of human selfishness and pride and lust—all alleged advantages, if real, not existing from it, but existing in spite of it, are but trifles with which Evil is betraying us to destruction.

THE (LONDON) ANTI-SLAVERY CONFERENCE.

IN the (London) *Empire* of Saturday the 2d inst., we find a long report of the Anti-Slavery Conference which met at the London Tavern on the Wednesday and Thursday preceding. The meeting was called under the auspices of the British and Foreign A. S. Society, but seems not to have been governed by the narrow and bigoted spirit which has so often characterized the meetings of that Society. On the contrary, the most racy and entertaining part of the proceedings of this Conference seems to have been a discussion on the relation of the British and Foreign Society to the American Anti-Slavery Society, and particularly a speech of Parker Pillsbury's on that subject. Mr. Pillsbury, as we all know, is not apt to withhold counsel or rebuke where he thinks occasion calls for it, and we fancy that some of the older members of the British and Foreign Society must have been astonished at his freedom of speech. Mr. Chamerovzow, the new Secretary of the Society, however, in the course of the debate, remarked, that "no resolution condemning or misrepresenting the American Society had ever, to his knowledge, appeared on the minutes of the Committee; and that they were animated by a desire to receive all Abolitionists to their platform and fellowship." If this may be considered as an official pledge of amity and good feeling it will be cordially responded to, we are sure, by all Abolitionists of the old school, if, at the same time, the allusion to the absence of condemnatory resolutions from the minutes of the Committee of the British and Foreign Society may be considered as a pledge that the inimical spirit which has characterized it in past times no longer exists.

The Conference was in session for two days, and at the opening on Wednesday morning among those on the platform were Samuel Gurney, Esq. (who was called to the chair), Major-General Thompson, Messrs. Joseph Sturge, Joseph Cooper, Henry Sterry, Duncan McLaren (late Lord Provost of Edinburg), G. W. Alexander, Charles Gilpin, Josiah Forster, Elihu Burritt, Stephen Bourne (late a stipendiary magistrate in Demerara), J. T. Price (Neath), George Thompson (Editor of the *Empire*), B. B. Wiffin (Woburn), Parker Pillsbury (of Boston, Mass.), Victor Schœlcher (late member of the French National Assembly), John Cropper (Liverpool), Dr. Hodgkin, F. C. Adams (of the city of Washington, United States), F. Wheeler and W. Tatham (Rochester), L. A. Chamerovzow, W. Farmer and F. W. Chesson; and the Revs. J. Andrews (of Jamaica), Thos. Henderson (of Demerara), —— Cornish (of Jamaica), James Sherman, J. H. Hinton, M.A., Edward Mathews (of Wisconsin), Dr. Burns, Dr. Carlisle, W. Tyler, H. Richard, D. Thomas, Dr. Massie, John Kennedy, C. Stovel, W. James (Bristol), H. Solly (Bristol), J. Woodwark (Southampton), and F. Bishop (Liverpool). The following places were represented by delegates, viz.: London, Liverpool, Birmingham, Dublin, Edinburgh, Bristol, Manchester, Leeds, Worcester, Rochdale, Rochester, Oxford, Coggeshall, Croydon, Southampton, Woburn, Jamaica, Brighton, Colchester, Swansea, Banbury, Laighton, Woolwich, Washington, U. S. Massachusetts, U. S., and Wakefield.

The first Resolution, and the debate to which it gave rise, took a wide view of the Slavery question the world over, and the duty thereon of British Abolitionists. The speakers seem to have all been animated by a warm zeal, and to feel the necessity of greater exertion among themselves. The next resolution referred to West India Emancipation, and we copy a portion of the debate that followed, because it gives some striking facts on that subject.

Mr. CORNISH, in the course of a long and able speech, mainly animadverted upon the "truck" and "contract" systems, and the introduction of free immigrants, as exercising a

of the Slave Power since 1820; exposed the corrupt state of American politics at the present time; expressed his belief that the political organizations against slavery were useles; and that the true motto for Abolitionists to adopt is that of "No Union with Slaveholders." He criticised, at great length, the proceedings of the deputation of Friends to the United States, and declared that a large number of American "Friends" were false to the slave. He illustrated the latter charge by several facts of which he was personally cognisant. Referring to the religious bodies of America, he characterized the course pursued by the American Board of Commissioners for Foreign Missions as having been grossly profligate and wicked. He accused it of having systematically supported slavery, and of having also, by extreme acts, countenanced polygamy among the Indians.

Mr. Pillsbury's charges against the various religious bodies of this country led to a debate particularly on the position of the American Board of Foreign Missions, the American Bible Society, the Tract Society and the Sunday School Union. The report at this point is very brief, but the Rev. James Vincent, of Cincinnati, Ohio, seems to have "divided the word of truth," with regard to these societies, with great skill and faithfulness.

After the passage of several other resolutions, upon free produce, the raising of cotton in the West Indies, the fugitives in Canada, British coloured seamen in the United States, and one memorializing the Sultan of Turkey on Turkish slavery, the Conference terminated.

From our Boston Correspondent.

NO. CLIX.

THE ARGUMENT.—The Correspondent giveth the compliments of the Season—He narrowly escapeth preaching—He boasteth of his prescience, and beholds of Mayor Smith's Election—He speaketh evil of dignities and of the Sims Brigade—Pay or No Pay—The Devil to Pay—Affectation of Squeamishness—Got bravely over—Self-denying Ordinance not a Law—Scornful Dogs and Dirty Puddings—The Real and the Sham Alliance—The Correspondent exulteth in Mr. Wendell Phillips's indictment—And calleth for more—He disserteth on the Trial by Jury—And showeth the Judge-made betterments thereof—Mr. Hale's Lecture thereon—Mr. Phillips's ditto—What Boston paid to listen to—Anti Slavery at a premium—The Boston Bazaar—Its success, &c., &c., &c.

BOSTON, Dec. 25, 1854.

A MERRY Christmas to ye both! And a many! It is not over merry here this morning, as far as the weather goes. The walking is most fiendish and the avalanches from the housetops would put those of the mere Alps to the blush. However, we will be as merry as we honestly may under the circumstances of the day and of the country—and of the world, we might add, if it be not getting off the platform. But it does seem rather premature to be rejoicing over the birthday of the Prince of Peace, when America is engaged as her main mission in keeping guard over a nation of captives grinding in chains, and all Europe is busy either in cutting each other's throats or getting ready for that fraternal duty, and all in the most pious and devotional frame of mind! However, the world is but semi-civilized yet, and it must work out its own civilization as well as its own salvation, through much tribulation. And it must reject those who are sent to civilize or save it, if, indeed, true civilization be anything more than another word for true Christianity. But I must take care, or I shall be preaching a Christmas sermon, instead of writing a letter.

I wrote to you last when the nomination of the Know-Nothings for Mayor had not transpired. My prophetic soul told me but too true when she foretold that their choice would fall on Mayor Smith. It was not done without causing trouble in the camp, and a large defection at the polls. Had the Whigs made as strong a rally as they might have done, the disgrace of putting the city again into the hands of that mountebank would have been spared it. Not that she deserved anything better; but, in such a case as this, one would have been content had she been treated b tter than she deserved. But the Whigs were so d sheartened by the *licking* they got at the State Election, that they had not the spirit to offer what resistance they could, and which would have b en effectual. Even as it was, Dr. Smith's vote was short of that Gov. Gardner by some thousands, and short even of his own, last year, by several hundreds. There are enough, however, of the genuine Know-Nothings and Care-Nothings to put him through, with some twelve hundred votes to spare. But it is likely that it was the Sims Brigade or the Burns Guard, that really decided the day. Of course, they all voted for their Benefactor, in the hope that he might open to them fresh fields of glory and of pay. And, as he, in effect, stated his intention of doing so, without regard to any little obstacles of Law or Constitution in the way, in a speech he made to his friends on the evening of the Election, it is not unlikely that they will have their reward. Will Boston ever be able to clear out the Mayor's Room so that any gentleman can be prevailed on to venture into it? A new Hercules must be hunted up first.

And talking of the Sims Brigade, it is said that that there was some very comical coquetting on the part of some of them, when President Pierce, like an honest man, as he is, sent them on their wages for their day's work last May. They actually made believe that they didn't mean to take it! Probably, they thought that so exalted a day's sport, and the opportunity of showing their cock's-tails and gingerbread stripes was reward enough, and that it was hardly right to have that and pay too. But you will be glad to learn, that no authentic intelligence has been received that this Self-denying Ordinance became a law unto any of their members. There is good reason to believe that they manfully resisted their scruples as nice and unnecessary, and come to the conclusion that glory was none the less glorious for being gilded with a little of Uncle Sam's coined money. It is not apprehended that any of them came within that category of Natural History spoken of in the proverb, and showed themselves "scornful dogs that are too proud to eat dirty puddings." Nature was too strong for them. Their instincts led them to the true accomplishment of the conditions of their existence. As they were not too proud to do the dirty work that carned the puddings, there was no earthly (and certainly no heavenly) reason why they should n't eat 'em. So, they gobbled them up, and licked their hungry chaps, watering for more. By the way, I heard the other day, on what I was assured was good authority, that the *real* officers who were out on that black day were most profoundly sensible of the disgraceful nature of the service required of them, and deeply mortified at having to render it, while the Brummagem militiamen thought it a fine thing! Such is the difference between the real thing and the sham! Whatever we may think of the profession of arms as a business, it cannot be denied that it does cultivate a nicety in the sense of personal honour, which it would be well for those who ludicrously ape its clothes and air to try to put on with them.

You will have seen that justice has at last overtaken Mr. Wendell Phillips for his part in the Faneuil Hall Treason. We were apprehensive that he might escape, and have the vigilance of Judge Curtis and of Attorney Hallett to thank for the prospect of his condign punishment, as well as for that of his confederates in that crime. We do not understand in these parts, why Mr. George R. Russell who presided on that nefarious occasion, and Dr. Samuel G. Howe, who read the Resolutions, are not included in our Black List. We National Patriots will be looking after Mr. Attorney, if he be thus slothful in well-doing. But as it is said there are *seven* more indictments than have yet appeared, we will yet hope for the best. It is supposed, that as Attorney Hallett, having a Grand Jury after his own heart (a brother-in-law of Judge Curtis being one of them), will have Faneuil Hall presented as a Nuisance, and abated summarily. If they would only utterly destroy it without first removing the Ten Acre Picture of Mr. Webster and his entire contemporary generation, which now disgraces its walls, the incidental blessing would go far towards reconciling us to the main action. The great superiority of this Grand Jury over the last one, which made fun of this solemn business, has led to some consideration of the way in which those bodies are got together. The law of Congress requires that the panel be taken from the entire State; but the Judges having, with great judgment, repealed this law and authorized the Marshal to select such towns as he may think best, the administration of justice is, obviously, much affected thereby. By calling only on Hunker towns which are blessed with National Selectmen, it is clear that a trustworthy selection may be approximately arrived at. Perhaps no better arrangement can be made, until the Judiciary shall have succeeded in entirely abolishing those obstacles to National Justice, the greater and lesser juries.

Mr. Hale gave a very fine lecture last Thursday week, on the question of the Jury, in which he presented the fanatical side of that question. I wish he might repeat it in every town in New England, merely that people may see what can be said in behalf of that almost obsolete institution. Last week Wendell Phillips took his turn before the audience gathered by the Anti-Slavery Lecture Committee. The great Tremont Temple was literally as full as it could hold and a little fuller. The sight of such an audience was a spectacle in itself. And to hear its *silence* when Mr. Phillips anatomized the heart of Boston and used Mr. Webster and Mr. Everett as subjects for dissection, and held up Commissioners Loring and Curtis as monstrosities of the morbid anatomy growing out of such a diseased state of the public heart, I say, the silence interrupted only by bursts of applause, was something to listen to. I think it was the cream—*la crême de la crême*—of Mr. Phillips's eloquence, and served up "in a lordly dish." Who would have believed it ten years ago, that one of the largest halls in Boston would be crowded, night after night, with people eager to hear a course of Anti-Slavery Lectures, at three dollars a ticket, and the tickets bearing a premium in the market! And this great multitude listening patiently to hear the chiefest pets of Boston held up to public scorn, and the Constitution and the Union cursed and denounced as a Covenant with Death and an Agreement with Hell! Surely, the Abolitionists have not laboured altogether in vain.

The Anti-Slavery Bazaar is in the full tide of success. The hall in Winter Street, though not so well proportioned and sightly in itself as the one used of late years in School Street, has the more important virtue of size enough to enable the Bazaar to deploy into line and to show its entire strength. To be sure, all the reinforcements had not arrived from the Allies in the British Islands; but the display from France and the Continent made an admirable show, and we expect the rest in season to take the place that the attacks on the tables have left vacant. The attendance has been very large, and the receipts for the first week more than on any previous occasion, for the same number of days. But you will have all the particulars up to a later hour than I have knowledge of. And I must stop or lose the post.

D. Y.

From our Cincinnati Correspondent.

Annual Imports of Wine in the United States—Quality of our Native Wines—Intemperance in Europe—Effects of the General Use of Wine here—Depression of Finance and Trade in this City—Trial of Arrison the Torpedo Man.

CINCINNATI, Dec. 15, 1854.

THE consumption of Wine in the United States, though not by any means as general as in Europe, amounts in the aggregate to a large sum. The imports of this article since 1850 have amounted to from six to seven millions of dollars annually, of which probably three-fourths are of the wines, of France. The total amount of our native wines as given in the last two Census returns, shows that but little has as yet been done, comparatively, towards supplying the demand by a home production. The Census of 1840 gave 124,000 gallons as the amount of native wine made in one year. That of 1850 gave 221, 249 which included 60,718 gallons made in California and New Mexico, which had been added to our new Territory in the intervening period. This leaves 160,531 gallons for the portion covered by the returns of 1850, indicating again of only 36,000. This is no doubt below the truth, and since 1850 the production of wine has increased so rapidly in this vicinity, that Ohio alone will have made more in either of the last two years than the whole Union did in 1850.

It is claimed by the producers of our native wines that their general use as a beverage would drive out of the market the imported wines, most of which are strongly alcoholic or adulterated, and diminish greatly the use of ardent spirits, and thus promote efficiently the cause of Temperance. It is said that in the rural wine districts of Germany, France, Italy and Spain where all classes of the people drink wine in the place of coffee and tea, drunkenness is a vice almost unknown, and the native wines of this country are similar to the light wines of the Rhine and France, and quite as pure. By care in the selection of the fruit, and in the process of making the wine, and its subsequent management, an article is now made unrivalled by the European wines for delivery, richness and purity. It is claimed that we can make as good wines in this country as can be made in any other, and at as low prices.

As to the quality of the wines made in this vicinity, there can be no doubt of their superiority to the greater part of what is sold and used as wine among us, most of it miserably adulterated or highly intoxicating. So far as such stuff may be superseded by the native wines, the change would be for the better. In this connection, however, several points arise for consideration.

We must call in question the assertion that the wine countries of Europe are really as temperate as represented. It is true that travellers in Europe from this country and England have repeatedly borne their testimony to the non-prevalence of drunkenness in wine-growing countries. Dr. Durbin makes statements to this effect, as also does Rev. Mr. Thompson, of New York, who was in Europe a year or two since. Both of these gentlemen are intelligent observers and decided Temperance men. On this subject, however, there is a diversity of testimony, and admitting the fact of there being less open and flagrant intoxication in Europe, the habitual use of wine may be as deleterious in its effects on the physical constitution and the morals of the people in the end. On this side of the question we have the testimony of Mr. Hillard in his "Six Months in Italy," which may well lead us to doubt whether the wines of Europe are as harmless as we have been told. Mr. Hillard says:

"In regard to temperance, I am inclined to think that the inhabitants of Southern Italy, and of the wine-growing countries generally, enjoy a reputation somewhat beyond their deserts. If it is true that it is very rare to see a man absolutely drunk, it is not uncommon to see those who have drunk more than is good for them. But even where excess is avoided the constant use of wine in considerable quantities is unfavourable both to health and good morals; to health, from the febrile and inflammatory state of the system to which it leads, and to good morals from the irritability of temper and quarrelsome spirit which it induces. If the proportion of the cases of stabbing brought to the Roman hospitals, which occur in or near the wine-shops, could be known, I have no question that it would furnish a strong fact wherewith to point the exhortations of a temperance lecturer. There is an added temptation to drink abundantly of wine, from the nature of the usual food of the common people. This being principally vegetable, does not, especially in cold weather, supply the waste of nervous energy, but leaves, even when the appetite is satisfied, a certain dull and indefinable craving, like being filled but not fed. Wine relieves this sense of flatness and enertness by the momentary glow and fillip it gives to the languid blood; but the relief thus derived is like the heat of a fire of thorns, and there is thus constant inducement to repeat and increase the remedy. If the common people of Rome and its neighbourhood could eat more meat and would drink less wine, there is little question that their health and morals would be the better for the change."

Mr. Hillard's testimony is corroborated by that of Mr. Cooper, the distinguished American novelist. In one of his works, he says:

"I came to Europe under the impression that there was more drunkenness among us than in any other country, England, perhaps, excepted. A residence of six months in Paris changed my views entirely. You will judge of my surprise when I first saw a platoon of the royal guard, literally a *whole platoon*, staggering drunk, within plain view of their master. From this time I became more observant, and not a day passed that I did not see men, and even women, in the same situation in the open streets. Usually, when the fact was mentioned to Americans, they expressed surprise. They were *too much amused with other sights to regard this*, and then they had come abroad with different notions, and it is easier to float in the current of popular opinion, than to stem it. In two or three instances, I have taken the unbelievers with me into the streets, where I have never failed to convince them of their mistake, in the course of an hour. On one occasion a party of four of us went out with this object, and we passed thirteen drunken men, during a walk of an hour. Many of them were so far gone as to be totally unable to walk. I once saw three men literally wallowing in the gutter before my window, a degree of beastly degradation I never witnessed in any other country. By all I can learn there *never was a time* when *drunkards did not abound in France*. The official reports show 10,000 cases of *females* arrested for drunkenness in Paris during one year."

A late traveller, writing from Smyrna, thus speaks of the drunkenness of that wine country:

"In the Island of Malta, where common Sicily wine is plentiful and cheap, the most disastrous effects are produced by the use of it. One poor man, a soldier, I attended in prison, and afterwards to the gallows, to which he was condemned, for shooting a sergeant dead, in a fit of intoxication, occasioned by drinking wine. In the vicinity of the wine shops, which abound in Smyrna, you will witness painful evidence of hard drinking; nor is it uncommon to hear of a fierce encounter which terminates in assassination."

The author of "Parisian Sights," published by the Harpers, furnishes incidentally testimony to the same purport. The facts given by these authors are conclusive evidence that men *will* become intoxicated by the use of wine, and whether intemperance is as prevalent in wine countries as in England or the United States, where ardent spirits and malt liquors are more generally used is a question of secondary importance.

The fact that wine has everywhere produced intoxication, from the days of Noah to the present; that we are often warned against its use by the sacred writers; that we have the testimony of Patriarchs and Prophets as to its demoralizing effects at a period when the art of distillation was unknown; that it now, as in ancient days, produces "woe, sorrows, babblings, contentions, wounds, without cause, redness of eyes," and all the attendant evils of intemperance, is enough to condemn its use as a beverage.

Say what you may about the purity of our native wines, their being the pure guice of the grape, &c., it cannot be denied that nearly all the wines used heretofore have contained more or less of the intoxicating principle. It is almost impossible to procure an article free from alcohol, and Mr. Longworth's "sparkling Catawba," by his own account, contains it. And then if American wines come into general use there is no certainty that they will be kept as pure as those Mr. L. and his friends are producing. The same men who import alcoholic wine, and adulterate so great a part of the brandies and wines now sold will do the same with native wines when it becomes their interest to do so. The truth is, those who drink these liquors in this country will not be satisfied with the weak wines of France, or the "still" wine of Mr. Longworth, but will continue to demand something more exciting and in accordance with the habits they have been accustomed to. I can see no safety, therefore, nor any hopes of the extirpation of intemperance save in adhering to the good total abstinence principle, prohibiting as a beverage any and everything that intoxicates. I might drink nothing but the purest wines and feel no bad effects, but others most certainly would take my example as a justification for drinking an article a *little stronger* only, and others plead both examples to excuse them in the use of something stronger still, and thus there would be no limits to the common use of wines of the most intoxicating properties. If all kinds of wine but the "pure juice of the grape" were prohibited by law, there might be more safety in indulging in the pure article, but even then, it would, I fear, be impossible to prevent adulterations or alcoholic wines being made by all kinds of ingenious evasions of the law. The only safe path for Temperance men is to proscribe wine along with all other kinds of intoxicating beverages.

Financial affairs in this city are still in a disordered state, and the prospect for two or three weeks to come are gloomy enough. Only one of the Private Bankers who stopped payment a month ago has resumed; currency is scarce; discounts at any rate hard to be obtained; a general want of confidence prevalent, and this at a season when our taxes have to be paid, and large purchases of hogs made. The usual fall rise in the River, which we expect by the middle of November, if not before, has not taken place; we have had a little rain which only gave us a rise of about two feet, and the water is too low to permit shipments of pork and flour. These things have conspired to produce a great pressure in the money-market, and our principal factories and foundries have been obliged to stop entirely, or turn off a large number of hands. A more gloomy time has not been known here since 1837, and there is no reason to expect it to change much for the better until a general rise in the Western waters, which would give an impulse to every branch of trade, and relieve us greatly, even without the resumption of payments by our banks. The quantity of produce waiting here for shipment is immense, and designed for such markets that the Railroads now completed do not answer the purposes of transportation.

The trial of Arrison for the murder of Allison and his wife, by means of a Torpedo, or "Infernal Machine," in June last, is in progress here this week, and excites great interest—more so perhaps than any other trial that has occurred here. The Court-room is crowded during the trial by an eager audience. Arrison was arrested in Iowa about a month ago, and was detected by the accidental opening of a letter directed to his brother in this city under a feigned name.

Yours truly, P.

WOODWORTH'S YOUTH CABINET. *D. A. Woodworth, New York—January.* This excellent little Periodical with this No. enters upon the tenth year of its publication; we hope, therefore, that it has the sustaining circulation which it certainly deserves. It is a most excellent thing to put in the hands of children, as its editor clearly understands their wants, and their tastes, and answers them most judiciously, in combining in his pages instruction with amusement. The publisher promises that the present number, which is excellent in its letter-press and its illustrations, shall even be improved upon as the year grows older. The only fault that will be found with it, probably, is, that it should contain a portrait of Barnum and an extract from his work, which, though harmless enough in itself, may be construed into an approval of a Life, which, however successful it has been, and however amusing in its course, is, after all, nothing but the life of a clever charlatan and an unscrupulous adventurer.

ANTHONY BURNS.—The Boston *Telegraph* has positive information that Burns has been sold by Suttle to a North Carolina negro-trader for $700, and that a condition of the sale was that he should not be sold to go North. Suttle, it will be remembered, had been offered, both in Boston and Virginia, $1,400 for Burns, and had refused, though he had previously promised to accept that sum. We very much doubt if such a fellow as this Suttle would sacrifice $700, from mere love of revenge; that difference, perhaps, has been made up to him by other parties on the ground that it was a point of Southern honour that Burns should never be redeemed from bondage. So Burns, whose rendition Mayor Smith secured, was, probably, sent off to the South-west, to be worked upon a sugar plantation, about the same time that Boston reelected Smith for Mayor.

DEATH OF ESTHER MOORE.

AT a meeting of the Philadelphia Female Anti-Slavery Society, held Dec. 14th, 1854, the following resolutions were offered by Mary Grew, and unanimously adopted:

Resolved, That, in the death of Esther Moore, the anti-slavery cause has lost one of its truest and most earnest advocates, and our coloured population a warm-hearted and self-sacrificing friend.

Resolved, That this Society, while it mourns over the death of one who assisted in its organization, and filled, for many years, its presidential office, rejoices in the blessed memory of the departed, whose ear was ever open to the cry of the fugitive slave, and whose long life of devotion to the cause of human freedom admonishes us to do with our might what our hands find to do in behalf of the slave, and of our oppressed coloured brethren.

☞ A St. Louis Correspondent of the *Evening Post* says, that Missouri has never lost half so many slaves as since the passage of Douglas's Kansas-Nebraska bill. They have been running off, he says, by dozens, their escape encouraged and secured by the growing feeling of estrangement. He adds, and his testimony as that of a resident in a slave State is important:

"Besides all this, it is quite probable Kansas will become a slave State, unless *judicially* prevented. Whatever may be proclaimed by timid demagogues, this will be most injudicious for the interests of Missouri. Our chief city is the appropriate mart for that vast country westward. The city and southern part of the State will teem with manufactories, and abounds in most valuable minerals, particularly lead, iron and copper. Imagine the difference between the trade of Kansas, *free*, with a numerous white population, with villages, schools, churches, small farms and railroads; and Kansas, *slave*, a black population in shanties, consuming a few yards of jean, a straw hat, and one pair of shoes per annum, widely scattered neighbours, no school-house except in towns, parishes of thirty miles square, and no railroads but by the exertion of government! Such are the two propositions. It is the merest fustian, and so intelligent men understand it, to talk about "surrounding our State with a cordon of Abolitionists." For well nigh a thousand miles of border we have for a long time been subjected to precisely the same danger, and with not half the loss that has taken place since that nullifier let loose the dogs of agitation again. The prosperity of Missouri is *not* identified with slavery and it is against nature to make it so. It is both a climate and a soil to be inhabited by white men, not black. We want capital, artizans, manufacturing population and skill, and plenty of white farmers. With these elements we might drive every black over the border to-day, and be richer to-morrow than we were yesterday.

"Yet we find Atchison, an ill-bred, drinking politician, staying away from his place in the Senate to lay your New York pipe in Kansas, that is, to export a forced and transient emigration to violate the ballot-box, and defeat or obscure the popular sovereignty of which so much has been said. He is one of the numerous class of our day who will take a posterior infamy for a present notoriety. One good result has attended his swindle, however. He is displaced from that chair in the Senate which he dishonoured."

NEW YORK ANTI SLAVERY LECTURES.—In spite of the muddy condition of the streets, and the misty state of the atmosphere on Tuesday evening, CASSIUS M. CLAY, Esq., was greeted by a large audience at the Tabernacle. He spoke, without notes, for one hour and a half, with his accustomed earnestness and force, and, judging from the hearty applause elicited by his remarks at various points, and the three enthusiastic cheers which, at the call of ex-Alderman Murphy, were given at the close, the impression he made upon the assembly was all that could have been expected or wished. The *Tribune's* sketch of the Lecture will be found in another part of this paper.

The next lecturer is the Rev. HENRY W. BELLOWS, whose subject will be "The Pro-Slavery Testimony of the Northern Conscience, Cross-questioned." We feel sure that he will treat his subject with great ability, and in such a way as will leave no room for doubt that he is intelligently and earnestly devoted to the cause of freedom and humanity.

THE (LONDON) EMPIRE.—We have received a No. of The *Empire*, announcing the connection therewith of Geo. Thompson as editor and proprietor. We hoped to have given Mr. Thompson's salutatory address to his readers, but must for want of room, defer it to another week. The *Empire* compares favourably with the best of the London weeklies, and is full of most interesting and useful matter. Its motto is "Not the Cause of Faction or of Party, but of every man in Britain," and none who know Geo. Thompson will doubt that it will be faithful to it.

RHODE ISLAND STATE CONVENTION.—A State Anti-Slavery Convention will be held in the city of Providence, on Wednesday and Thursday, Jan. 10 and 11. Wm. Lloyd Garrison, and several other distinguished friends and advocates of the anti-slavery cause, will be present. Further particulars next week.

ANECDOTE OF MR. CHOATE.—At the trial of the last salvage case of the bark Missouri, at Boston, last week, the case in which a part of the cargo was embezzled by the masters of the two vessels on the coast of Summatra, one of the masters was examined as a witness, and disclosed the plan of embezzlement, and stated the inducements that were offered to him by the other master. He said that he objected at first and told his comrade they would be found out, and convicted, but was overborne by the assurance given him. Mr. Choate cross-examined him strictly and particularly as to what the inducements and assurances were. The witness has the appearance of holding back a little, but at last he said: "Well, Sir, he told me that if we were found out, he could get Mr. Choate to defend us, and he would get us off *if we were caught with the money in our boots*." It was not five minutes, nor ten minutes that it required to bring the audience back to a sober countenance. The counsel on the other side paid a tribute, in his closing argument, to the genius of Mr. Choate, the fame of which, extending to the antipodes, was relied upon as stronger than the law and the evidence.—*Evening Post.*

Summary.

It is said that General Sam Houston was baptized by immersion some time last month, at Independence, Texas.

Martin Koszta, whose protection from Austrian power by Capt. Ingraham, at Smyrna, caused such a fluttering among the diplomatists last winter, was married on Tuesday last to a lady in Chicago, where he now resides.

QUADRUPLE PUN.—One of the best puns (or, as Mrs. Partington would say, *double indentures*) on record, is made of the two Latin words *tu doces* (thou teachest), inscribed in chalk upon the lid of an M. T. tea-chest, and rendered thus:

Tu Doces—Two Doses.
Thou Teachest—Thou Tea-chest.—*Bost. Cour.*

ANOTHER SLAVE STAMPEDE.—Since last Sunday, information has been given in our city, of the escape of some seventeen slaves from our State. A Mr. Berry, of this place, lost five, for whom he offers a reward of $1,000. Mrs. Smith, of this city, lost three, and Martin Wash two. Four have absconded from St. Charles, and three from Saint Genevieve. No traces have as yet been discovered of the fugitives. They are evidently under the hands of most skilful guides.—*St. Louis Democrat, Nov.* 30.

MORE EMANCIPATION.—Five little negroes, belonging to the editor of the North Carolina *Standard*, were burned to death in the kitchen on his plantation, in Richmond County, on the evening of the 7th inst. It seems the little "chattels" were left in charge of a nurse, who went off and left them, when the building was consumed, together with the children. The editor appears to feel his loss very sensibly—it probably amounts to $500!

CAUGHT HIM.—Some days ago we mentioned that a negro man belonging to Dr. Seip, of Rapides parish, had been run off by a white man, and that pursuit had been made. We learn from the *Red River Republican* that the negro and negro thief were overtaken in Union County, Ark., and taken back to Alexandria, where the thief was committed for trial and the negro returned to his owner. The name of the thief is Lawrence Winn. He belongs to Arkansas.

THE WEATHER.—From all quarters we have accounts of excessive cold, but St. Johnsbury, Vt., bears the palm as yet. On Wednesday morning the thermometer there stood at 36 degrees below zero. Bangor comes next, where the mercury sank to 30 degrees. In this city, early Thursday morning, it marked 2 degrees below—the coldest here—but rose considerably during the forenoon. In Roxbury it was the same; in Waltham, 9 degrees below; in West Roxbury, 12 degrees below on Wednesday night.—*Boston Courier.*

NEW COPPER COIN.—The new cent pieces will be issued from the Mint in the course of a few days. They are considerably smaller than the old cent pieces, and form a really beautiful and attractive copper coin. On one side is the head of Liberty, and the thirteen stars being omitted, the surface is plain and polished. The reverse is the same in design as the old cent, but brighter and much more finished. There is a certain amount of alloy mixed with the copper, and the perfection of the die gives to the coin a finish and elegance that has never heretofore been attained in our copper coinage. The new coin will be universally welcomed as a needed and creditable improvement.—*Pennsylvanian, 16th.*

WHAT AN INTELLIGENT SOUTHERNER THINKS.—A letter received in this city from a leading lawyer and one of the largest slaveholders in Kentucky, has the following significant postscript:

"Where is the Northern spirit? Is Kansas to be a slave State? Can it be that the North will tamely submit? That a single man should be returned from the North, who favours the Nebraska iniquity is to me inexplicable."

While an intelligent slaveholder entertains sentiments like these, we hope a Northern newspaper may be allowed to repeat them, without being invidiously charged with "Abolition" by such an unbaked newspaper as the New York *Express.—Boston Atlas.*

Our esteemed fellow-citizen, Mr. H. Meriam, has been to see the President at Washington, with a view to forward that admirable project, an expedition for the relief of Dr. Kane and his gallant company of Arctic explorers. Mr. Meriam has taken dinner with the President, and gives an account of it in *The Journal of Commerce*, as follows:

"When the company were seated at the table, the President humbly supplicated the blessings of Heaven, and it was gratifying to witness this act of devotion in the Chief Magistrate of a Republic that enjoys in such abundance the blessings of a kind Providence."

We are glad to be assured that Gen. Pierce is privately a devout person, but it is difficult to understand how the act of saying grace is any more appropriate or gratifying to witness when performed at Washington, in the White-House, than the same act would be if done by Mr. Pierce as a village lawyer in New Hampshire. In his relations with Heaven, the President is certainly no more than any other man. Nor do we perceive how the fact that the country enjoys certain blessings—as well as certain serious afflictions, which Mr. Meriam does not mention—could add anything to the impressiveness or beauty of the President's asking a blessing at table. If it was a religious service, no outward circumstance could enhance its propriety; and it certainly is unfortunate to speak of it—as we are sure Mr. Meriam does unintentionally—as if it were mainly intended to produce a dramatic effect upon those present.—*Tribune.*

SAINTLY PRACTICES.—Some very amusing letters from Utah, says the Boston *Post*, have been recently written by new saints and published in the Chicago papers. One lately-acquired brother is in raptures with the institution of polygamy. He has three wives; the latest, he says, which he "took three months ago, is from near Hamburg, Germany. She is larger than either Sarah (the wife) or Elizabeth (the name of my second wife), and, I say it without invidiousness or impropriety, is decidedly handsome. Her person is of good size, very round, full chest, bright flaxen hair, and a soft blue eye. She enters into the duties of her new situation with wonderful alacrity, and is very happy, as are also Sarah Ann and Elizabeth. You may be surprised at this, but you will be still more so when I assure you that all of my present wives are anxious that I should get another—one who is fitted by education, and physically adapted, to take charge of the business of the dairy. With such an arrangement of my household, every department of a well-organized establishment, on a patriarchal scale, would have a head to it, and be governed in order. I have no inclination to comply on my own account, as I am well satisfied with those I now have; *but if I should do so, it will be entirely out of regard for them.* My daughter Louisa is engaged to be married to a man from Pennsylvania, who has already a wife and three children."

MORE CONSTRUCTIVE TREASON.—Mr. Wendell Phillips was on Friday arraigned in the United States District Court, upon an indictment for participating in the Faneuil Hall meeting, and thus impeding the process of "delivering up" Anthony Burns. We have only to say of this case what we have said of those preceding it—we believe it to be an unnecessary prosecution. No possible result of it can punish Mr. Phillips, even if he has been guilty of a violation of the statute; while in its commencement, course and conclusion, it will give him an opportunity of acquiring a fresh reputation now, and a higher fame hereafter. Mr. Phillips is an excellent lawyer, and an admirable speaker, and he will stand in Court, the representative of a sentiment most creditable to human nature. He may have committed grave errors, but society will forget them, when he comes to speak of liberty of speech, of freedom of discussion, of the wrongs of the slave and the rights of Massachusetts. It may well be asked if Mr. Attorney is wise in giving him this opportunity? Most men who have been placed in the position which he will occupy, have left either the bar or the prison triumphant. Men without the moral character of Mr. Phillips—such men, indeed, as Wilkes and Horn Tooke—have triumphed over the ministry and the Attorney General, by faithful adherence to the principles of liberty; and it is not now in the power of a hundred Congresses to legislate wrong into right, or to make the people believe that resistance to tyranny is treason. A certain something will save Mr. Phillips from all disgrace in this business, for men will forget his many errors, and remember him only as the object of Executive wrath, as the persecuted of flunkeys, and the prosecuted of subordinate officials.—*Boston Atlas.*

AGRICULTURE IN CALIFORNIA.—A letter from San Francisco, dated Nov. 24, says: "There will be much less land in cultivation next year, than at any time during the last three years. The last year of prosperity for California farmers was 1851. Since then, the tillers of the soil have scarcely been able to maintain themselves, except by speculations not necessarily connected with farming. A considerable portion of the farming has been done by men who made fortunes—from $10,000 to $60,000, in '49-'50 and '51—then purchased farms, or ranches, and settled, in the hope to sustain themselves in style by farming, and increase their wealth by the increase in the value of land. These hopes have not been fulfilled. Land for farming is worth no more than it was in '51, and all the farming done by hired men has not sufficed to support the ranch owners in style. Indeed, they have been lucky who have paid expenses at all. The past year has been so disastrous that the 'gentlemen farmers' have come to the conclusion that it is safer to let their land lie idle than to farm by hired men. From Santa Clara, Sonoma, Napa, Santa Rosa, Alameda and Contra Costa, the principal farming districts for the staple productions, the reports are, that one-third of the land in cultivation last year will lie idle during the coming season. There is a danger that we shall again have to import flour and grain. The Native Californian ranch owners have ventured little, and lost little, by farming."

A NEGRO EXECUTION IN VIRGINIA.—Yesterday, between 11 and 12 o'clock, negro Washington, the slave of Mr. Thomas O. Burton, was put to death on the gallows, in a ravine a short distance north-east of the Poor House, precisely on the spot on which the two pirates, Clements and Reed, paid the penalty of their crimes about two years since. Negro Washington, a few weeks ago, was found guilty, by the County Court of Henrico, of setting fire to a barn on the farm of Benjamin W. Green, six miles west of this city; and for this crime he was executed. He was taken to the gallows in a furniture wagon; and after a conversation about fifteen minutes with Mr. Hutchinson, Sheriff of Henrico county, the rope was attached to the cross-beam, the wagon moved off and the wretched creature was launched from time into eternity.

No clergy attended his last moments, and the solemn affair was attended with but little ceremony. He went to the gallows in a labourer's dress, of shirt, pantaloons, and a small old sharp-crowned white hat; and in these clothes, with the addition of a white handkerchief over his eyes, he was hanged. To the very last moment he persisted in declaring his innocence of the crime for which his life was to be taken. Five or six hundred persons, chiefly negroes, were present to witness the execution. The smallness of the gathering we regard as an evidence that executions have lost their novelty in this city.

The criminal was a young and stout man of ginger bread complexion, and strongly marked with negro features, having a large mouth, thick lips, and a physiognomy indicative of great stupidity. It was evident, from his looks and demeanour at the gallows, that he had not sufficient mind to comprehend and realize his awful situation. From the first to the last he exhibited not the slightest sensibility, but yielded to the awful penalty with as much coolness and composure as if assigned an ordinary duty of every-day life.—*Richmond Enquirer, Nov.* 18.

THE MAINE LAW—WHAT PROGRESS IT HAS MADE.—The rise and progress of laws, in various States, prohibiting the sale of intoxicating drinks, is briefly exhibited by the following abstract:

1851—Passed by the Legislature of Maine.
1852—Passed by the Legislature of Minnesota.
" —Passed by the Legislature of Rhode Island.
" —Passed by the Legislature of Massachusetts.
" —Ratified by the people of Minnesota.
" —Passed by the Legislature of Vermont.
1853—Passed by the Legislature of Michigan.
" —Ratified by the people of Vermont.
" —Ratified by the people of Michigan.
" —Its submission to the people pronounced unconstitutional by the Supreme Court in Minnesota.
" —Pronounced unconstitutional by the U. S. Supreme Court in Rhode Island.
" —State Supreme Court equally divided in Michigan.
1854—Pronounced unconstitutional in Massachusetts.
" —Passed by Legislature of New York.
" —Vetoed by Governor.
" —Passed by one branch of Legislature of New Hampshire.
" —Passed by one branch of Legislature of Maryland.
" —Passed by Legislature, but two branches fail to agree in Pennsylvania.
" —Passed by Legislature of Ohio.
" —Voted for by people of Wisconsin.
" —Pronounced unconstitutional in Ohio.
" —Passed in modified form by Legislature of Rhode Island.
" —Passed by Legislature of Connecticut.

It will be observed that it has passed the legislatures of seven States and a territory. It has fallen, through legislative disagreement, in four. It has been submitted to the people, and ratified by them, in four. It has nowhere been repealed by the legislature, though it has been four times set aside by the judiciary, and in one re-enacted in a modified form.

It will probably be the subject of discussion in the legislatures of all the northern States this winter, and in those of Maryland, Virginia, Delaware, South Carolina, Georgia, Kentucky, Tennessee and Texas.—*Albany Evening Journal, Dec.* 19.

DONATIONS TO THE TRACT FUND.

[Continued.]

E. S. Preston, New Ipswich, N. H.,			$2 00
T. B. Moses, Somersworth,	"		4 30
A. D. Tasker, Dummer, N. H.,			2 00
A. A. Higgins,	"		1 00
Zacharish Ober, Newbury, Ohio,			2 00
Oliver O. Brown, by H. C. Wright, Newburg, Ohio,			2 50
Harriette M. Palmer, Williamsburg, N. Y.,			3 00
Joseph Savage, by S. J. May, Syracuse, N. Y.,			10 00
Leonard Gibbs, Esq., Union Village,	"		5 00
D. D. Haskell, Greenwich, N. Y.,			3 00
Charles T. Beach, East Otto, N. Y.,			5 00
Ladies of Rochester, N. Y., by Anne W. Weston,			20 00
Amory L. Babcock, Sherborn, Mass.,			2 00
Abner Sanger, Danvers,	"		3 00
Mr. Whittemore, Lynn,	"		25
William B. Towne, Brookline,	"		5 00
Ladies of Blackstone, Mass., by Mrs. Nancy B. Hill,			90 00
Rev. Amos Smith, Leominster, Mass.,			1 00
Ezekiel Wood, Uxbridge, Mass.,			1 00
Hannah Wood,	"		50
Betsy E. Smith,	"		50
Daniel Farnum,	"		1 00
James M. Farnum,	"		1 00
Eliz. Southwick,	"		50
Mary Farnum,	"		25
Perry Wood,	"		25
W. Lackey,	"		50
C. A. Taft,	"		25
L. Farnum,	"		50
Levi Whitney, West Dummerston, Vt.,			2 00
James

Miscellaneous Department.

PUBLIC NURSERIES IN EUROPE, OR HOMES FOR INFANT CHILDREN.

AMONG the various methods which the practical benevolence of the present day is employing for the removal of the various evils of society, one of the least ostentations, but not the least important, is the establishment of Public Nurseries, where the children of poor women who are obliged to leave their homes for daily labour, may be received and taken care of during the usual hours of work.

In Europe, under various names, these institutions have within a few years past been very widely established, and everywhere with the most beneficial results. Men of all nations, of all religions and of all classes in society, unite in the approval of so beneficent an object, and although it is but a few years since the first such nursery was opened, many hundreds are now known to be in successful operation. They were commenced in France, ten years ago, under the name of *Crèches* (the same word as our English cribs), and they have now in the various departments of that empire, reached the number of about four hundred. They were soon copied in Belgium, where very naturally their comparative importance was less great, but where they have still been productive of much good. Denmark next followed the example of France, and in 1849 a Nursery was thus opened in Copenhagen. Austria was the first of the German States to introduce this novel charity, which it did under the name of *Krippen*, the German word, corresponding to *Crèches*, and one which is always suggestive of the manager or *crib* in which the infant Jesus lay. This particular designation is not approved by every one, and the more formidable title of Sauglings-bewahr-anstalten, or Institutions for the care of Nurslings, is by many preferred. The idea of these establishments was received with great favour in Vienna, and already eight of them have been opened in that city alone. In Saxony others may be found at Dresden and Leipsic. The free cities of Hamburgh and Frankfort have also engaged in this benevolent enterprise, and Prussia has made a commencement in Berlin. In London such institutions have been started under the name of public nurseries. Toward the South of Europe they may be found in Milan, and in Rome where his Holiness the Pope has expressed his gracious approval of their objects, and in the North they have entered the dominions of the Czar, and are fairly established in the ancient capital of Moscow.

The literature pertaining to Crèches and Krippen is already quite extended. At the close of this article a list is appended of some of the works which bear upon this subject, and which those who are interested in all its details may be glad to investigate, but for the general reader it will be sufficient here to speak of a few of the more important.

That which is first deserving of mention is the work of Marbeau, entitled *Des Crèches*. To this writer and to this work belongs the credit of originally suggesting the importance of public nurseries. At the time when his book first appeared, it attracted great attention, passing rapidly through various editions, and finally being honoured by the French Academy with the prize of three thousand francs, which is annually awarded by that learned body. The *Bulletin des Crèches*, a periodical which has regularly appeared in Paris since 1846, and is under the direction of M. Marbeau himself, gives almost all information that can be desired concerning the history, progress and management of these institutions, in different cities and countries.

A pamphlet published at Berlin in 1852, by Carl von Salviati, and called "Die Sauglings-bewahr-anstalten," is, on the whole, one of the most interesting and comprehensive statements possible, in regard to the history, objects and formation of the establishments of which it treats. The author, a gentleman of high position in that city, has been exceedingly energetic in awaking public attention to the importance of this charity. An examination of the Krippen in their medical and physiological aspects, by Dr. Liman, with criticisms upon the methods of taking care of the health of the infants, is spoken of in high terms by those who are concerned with the practical administration of such nurseries. Whatever is written by Dr. Helm of Vienna will also be found of great excellence and utility.

After so long an account of the general interest now awakened in this subject, some particulars concerning its original suggestion may prove acceptable to the reader. To M. Marbeau, whose name has already been mentioned, is given, by general consent, the credit of having conceived the idea, and of having carried into execution the plan of a public nursery. He was a member of a committee in one of the districts of Paris, for the inspection of the infant-schools where children between the ages of two and six years were received, befriended and even educated according to their feeble capacities. He was naturally often brought into contact with the poor, and one day the question occurred to him what is done with those children, too young for the infant-school, whose mothers are obliged to go out from their homes to daily labour.

The method which he took for answering this question is given in detail in his book Des Creches. "I took down," he says, "the names of several mothers who were registered in the Poor-book, and began my investigations. It was in Challiot. Quite at the end of a dirty yard in the rear of the house, I inquired for a washer-woman named Gerard. She came out to meet me in order that I might not enter her house, which was too slovenly, she said, to be seen. She had a new born child upon her arm, and held one of eighteen months by the hand."

"You have three children, my good woman," said I, "pray where is the third?" "In the infant-school," she answered. "Do you find that a good place," I asked. "Yes, indeed, sir," said she, "these infant-schools are a great blessing to poor mothers." "You are a washer-woman," I continued, "and work far away from here, what becomes of your two little children when you go out to work?" "I give them, sir, to some one who takes care of them." "What do you pay for this?" "Fourteen sous (about thirteen American cents) per day, sir." "Fourteen sous for both?" "No, sir, fourteen sous for each, eight sous for attention, and six for food. If I furnish the nourishment myself, I only pay eight sous for each child." "How much do you earn a day?" "Two francs, sir (about 37 1-2 cts.), when I have work, which is not always the case."

"I then went to the woman," continues M. Marbeau, "who took the children in charge. She was at home, and the children were playing on the floor of her miserable room. 'Are you enrolled,' said I, 'in the poor bureau?' 'Yes, sir,' said she, 'here is my card.' 'How many children do you generally have here in charge?' 'Five, or even six,' said she, 'but the infant-schools have done me great harm.' How much do you have a day for each child?' 'Eight sous for their care, and six for their food.'"

A few other questions were asked and answered, and M. Marbeau went away convinced that what it was possible for a poor woman, in her necessity, to undertake as a matter of business in the relief of her neighbours, would also be a practicable enterprise for charitable people to superintend.

He proposed to the Poor Bureau, an official city organization, to establish public nurseries, but although the object was highly commended, it was deemed a more fit matter for private management. A benevolent lady, whose deeds of charity were well known in Paris, immediately undertook to raise subscriptions, and the Dutchess of Orleans contributed largely to a trial establishment. Others in various ways advanced the enterprise, and on the 14th of November, M. Marbeau had the satisfaction of seeing opened the first crèche, or public nursery.

The fame of the nursery spread. Money and clothing were bountifully contributed, visitors from various parts of the city came to see this curious charity, other like creches were speedily commenced, the press and the pulpit united in commending their objects, and finally, in 1850, the Minister of the interior in France assigned a yearly sum of five thousand francs to aid in their support, and the city government of Paris agreed also to contribute regularly to their treasury. An association was soon formed in Paris, known as the "Societe Generale des Crèches," which is doing all in its power to advance these institutions, which now number in that city eighteen creches; in the department of the Seine, twenty-four, and in all France, as has already been stated, about four hundred.

The management of these nurseries in Europe is generally as follows. A small local organization of gentlemen and ladies, or of ladies alone, is formed, which assumes the expenses, collects contributions, and, in short, takes the whole control of the enterprise. A room is hired in the neighbourhood of the poor, much more attention being paid to convenience of access, and the salubrity of the locality, than to any outward show. The room is fitted up with very plain furniture, baskets being sometimes used for beds, and sometimes cushions or mattresses laid upon the floor, being considered as having this advantage, that their occupants cannot fall out. A head nurse and one or more under nurses, according to the number of the children, are employed for their whole time, and some one of the lady patrons makes beside a daily visit of inspection. The doors are open for the reception of children under two years of age from early morning till eight or nine at night, varying according to the season of the year. Whenever the mothers wish to see or nurse their children during the day, they are encouraged to do so, and at night they are obliged to carry them home. On Sundays and holidays the doors of the establishment are closed, as it is not intended to do away with family organizations, or to provide any farther than is necessary, a substitute for maternal care.

The expenses of the various institutions are mainly met by charitable contributions, but as it is considered better that the parents should contribute something, a small charge is made for every day a child is received. In Paris this charge is four sous, or between three or four American cents, in London it was three pence, or about six cents (though probably it is now less), in Dresden it is one silver grotien, or about two cents and a-half, in Vienna it is three kreutzers, or a trifle less than three cents. This includes all expenses, the washing, the nourishment, the attention, and often also the clothing needed by the infants. A less amount is charged to mothers who nurse their own children.

It is generally required that the children should be healthy, and that they should have been vaccinated before they are admitted to the nursery. A physician is generally upon the committee of management, but in cases of sickness, those who are ill are generally removed elsewhere, lest the health of others should suffer. The hospitals for children which exist in many European cities, are far better places than the nurseries for those who are unwell.

Dr. Helm, in Vienna, gives the following as his idea of a "Model Krippe": It should be under the same roof with many labouring families. There should be two rooms; one for infants that are quite helpless, and the other for those which require less constant oversight. The employment of the mothers in turn as nurses, under the superintendence of one or more regular and trained directors or matrons, should be encouraged as far as possible. The parents should be accustomed to pay small sums for the care of their children.

In regard to the necessary outlays connected with the management of these institutions, Herr von Salviati has collected many valuable figures, a few of which may be here cited. At the crèche of St. Louis d'Antin of Paris, in 1849, more than one hundred different children passed in all 12,180 days. The whole expenses of the year were 6,540 francs, about $1,200, which made the average daily expense of taking care of each child less than forty-two centimes or within eight American cents. In the year 1851, 210 children were present at the nursery, in all 12,715 days. The whole expense of the establishment, including food, was 7,516 francs, 85 centimes, of which 1,483 francs were paid by the mothers of the children. The actual expense of taking care of a child for a day was accordingly fifty-one centimes, which being reduced by the amount which the parents paid, made the cost to the institution only thirty-eight centimes. Of these 210 children, some were present for 300 days, and some, on the other hand, were present but two, but the average yearly expense was thirty-six francs, or about $7 a child. At the Breitenfelder Krippe, in Vienna, in 1850, 80 different children were present 3,123 days. The expenses of the establishment were 1,055 florins, 22 kreutzers, say $550; of which the mothers paid 104 florins, 6 kreutzers, say $55. At the new Krippe in Berlin, for the year ending 1854, 56 different children had been present 1,052 days. The whole expenses of the nursery were about 821 thalers, or $615, of which only 38 thalers, or $28, were received from the mothers.

It is hoped that these details, too minute for any but those who are practically interested in the subject, will be of service to those who are interested in the formation of similar nurseries in America. At another time the practical working of some single institution may be separately described.—*Berlin Cor. of the Independent.*

WHO IS MRS. NIGHTINGALE?

MANY ask this question, and it has not yet been adequately answered. We reply, then, Mrs. Nightingale is Miss Nightingale, or rather Miss Florence Nightingale the youngest daughter and presumptive co-heiress of her father, William Shore Nightingale, of Embley Park, Hampshire, and the Lea Hurst, Derbyshire. She is, moreover, a young lady of singular endowments, both natural and acquired. In a knowledge of the ancient languages, and of the higher branches of mathematics, in general art, science and literature, her attainments are extraordinary. There is scarcely a modern language which she does not understand, and she speaks French, German and Italian as fluently as her native English. She has visited and studied the various nations of Europe, and has ascended the Nile to its remotest cataract. Young (about the age of our Queen), graceful, feminine, rich and popular, she holds a singularly gentle and persuasive influence over all with whom she comes in contact. Her friends and acquaintance are of all classes and persuasions, but her happiest place is at home, in the centre of a very large band of accomplished relatives, and in simplest obedience to her admiring parents.

Why, then, should a being so highly blessed with all that should render life bright, innocent, and to a considerable extent useful, forego such palpable and heartfelt attractions? Why quit all this to become—a nurse?

From her infancy she had a yearning affection for her kind—a sympathy with the weak, the oppressed, the destitute, the suffering and the desolate. The schools and the poor around Lea Hurst and Embley first saw and felt her as a visitor, teacher, consoler, expounder. Then she frequented and studied the schools, hospitals and reformatory institutions of London, Edinburgh and the Continent. Three years ago, when all Europe had a holiday on and after the Great Exhibition, when the highlands of Scotland, the lakes of Switzerland, and all the bright spots of the continent were filled with parties of pleasure, Miss Nightingale was within the walls of one of the German houses or hospitals for the care and reformation of the lost and infirm. For three long months she was in daily and nightly attendance, accumulating experience in all the duties and labours of female ministration. She then returned to be once more the delight of her own happy home. But the strong tendency of her mind to look beyond its own circle for the relief of those who nominally having all, practically have but too frequently none, to help them, prevailed; and, therefore, when the hospital established in London for sick governesses was about to fail for want of proper management, she stepped forward and consented to be placed at its head. Derbyshire and Hampshire were exchanged for the narrow, dreary establishment in Harley street, to which she devoted all her time and fortune. While her friends missed her at assemblies, lectures, concerts, exhibitions and all the entertainments for taste and intellect with which London in its season abounds, she whose powers could have best appreciated these, was sitting beside the bed and soothing the last complaints of some poor, dying, homeless, querulous governess. The homelessness might not improbably, indeed, result from that very querulousness; but this is too frequently fomented, if not created, by the hard, unreflecting folly which regards fellow-creatures entrusted with forming the minds and dispositions of its children as ingenious, disagreeable machines, needing, like the steam-engine, sustenance and covering, but, like it, quite beyond or beneath all sympathy, passions or affections. Miss Nightingale thought otherwise, and found pleasure in tending those poor, destitute governesses in their infirmities, their sorrows, their deaths or their recoveries. She was seldom seen out of the walls of the institution, and the few friends whom she admitted found her in the midst of nurses, letters, prescriptions, accounts and interruptions. Her health sank under the heavy pressure, but a little Hampshire fresh air restored her, and the falling institution was saved.

Meanwhile a cry of distress and for additional comforts beyond those of mere hospital treatment came home from the East, from our wounded brethren in arms. There instantly arose an enthusiastic desire to answer it. But inexperienced zeal could perform little, and a bevy of ill-organized nurses might do more harm than good. There was a fear lest a noble impulse should fail for the want of a head, a hand and a heart to direct it. It was then that a field was opened for the wider exercise of Miss Nightingale's sympathies, experience and powers of command and control. But at what cost? At the risk of her own life—at the pang of separation from all her friends and family, and at the certainty of encountering hardship, dangers, toils, and the constantly-renewing scene of human suffering amidst all the worst horrors of war. There are few who would not recoil from such realities, but Miss Nightingale shrank not, and at once accepted the request that was made her to form and control the entire nursing establishment for our sick and wounded soldiers and sailors in the Levant. While we write, this deliberate, sensitive and highly-endowed young lady is already at her post, rendering the holiest of woman's charities to the sick, the dying and the convalescent. There is a heroism in dashing up the heights of Alma in defiance of death and all mortal opposition, and let all praise and honour be, as they are, bestowed upon it; but there is a quiet forecasting heroism and largeness of heart in this lady's resolute accumulation of the powers of consolation, and her devoted application of them, which rank as high, and are at least as pure. A sage few will no doubt condemn, sneer at, or pity an enthusiasm which to them seems eccentric or at best misplaced; but to the true heart of the country it will speak home, and be there felt, that there is not one of England's proudest and purest daughters who at this moment stands on so high a pinnacle as Florence Nightingale.—*London Examiner.*

THE SNOW-SHOWER.

BY WILLIAM CULLEN BRYANT.

STAND here by my side and turn, I pray,
On the lake below thy gentle eyes;
The clouds hang over it, heavy and gray,
And dark and silent the water lies;
And out of that frozen mist the snow
In wavering flakes begins to flow;
Flake after flake,
They sink in the dark and silent lake.

See how in a living swarm they come
From the chambers beyond that misty veil.
Some hover awhile in air, and some
Rush prone from the sky like summer hail.
All, dropping swiftly or settling slow,
Meet, and are still in the depth below;
Flake after flake
Dissolved in the dark and silent lake.

Here delicate snow-stars, out of the cloud
Come floating down downward in airy play,
Like spangles dropped from the glistening crowd
That whiten by night the milky way;
There broader and burlier masses fall;
The sullen water buries them all;
Flake after flake,
All drowned in the dark and silent lake.

And some, as on tender wings they glide
From their chilly birth-cloud, dim and gray,
Are joined in their fall, and, side by side,
Come clinging along their unsteady way;
As friend with friend or husband with wife
Makes hand in hand the passage of life;
Each mated flake
Soon sinks in the dark and silent lake.

Lo! while we are gazing, in swifter haste
Stream down the snows, till the air is white,
As, myriads by myriads madly chased,
They fling themselves from their shadowy height.
The fair frail creatures of middle sky,
What speed they make, with their grave so nigh;
Flake after flake,
To lie in the dark and silent lake!

I see in thy gentle eyes a tear;
They turn to me in sorrowful thought;
Thou thinkest of friends, the good and dear,
Who were for a time and now are not;
Like these fair children of cloud and frost,
That glisten a moment and then are lost,
Flake after flake,
All lost in the dark and silent lake.

Yet look again, for the clouds divide;
A gleam of blue on the water lies;
And far away, on the mountain side,
A sunbeam falls from the opening skies.
But the hurrying host that flew between
The cloud and the water no more is seen;
Flake after flake,
At rest in the dark and silent lake.

—*From the "Knickerbocker Gallery."*

AGRARIANISM.

[The (Boston) *Telegraph* gives this report of an instructive lecture, before the Boston Mercantile Library Association, by John T. Hale.]

THE highest prerogative of history, and, at the same time, the richest reward of historical research, is the vindication of the memory of a good man, or the character of a great measure, from undeserved obloquy and reproach. The sympathies that have been awakened by the toils, the struggles and the sacrifices that have marked the career of the man, or that preceded the consummation of a measure, are wounded and blighted by the reflection that a spot rests upon the reputation of the one or a reproach on the character of the other. There is nothing which so effectually detracts from the public estimation of great measures as the consciousness that bad men have been the agents by which they have been effected, or that corrupt motives have been the impulse of their hearts. Hence we have seen, in past times, that whoever has separated himself from the public sentiment of the day in which he lived, and pointed out the noxious errors of his time, and striven earnestly and faithfully for their overthrow, has had to encounter opposition in various forms. Those who live upon the abuses he would reform attack his reputation rather than his positions, and assail his motives rather than his arguments. Too often such opposition succeeds. The man who has dared and ventured and done the most in behalf of the great interests of humanity not unfrequently has had to stop, his works half done, overcome, dispirited, perhaps sacrificed, by the insane opposition of those for whom he has dared and done so much.

Agrarianism has been one of those subjects which have haunted the slumbers of conservatives and waking thoughts of the cautious and prudent whenever the same thing has been proposed to remedy certain evils. Denunciations of agrarianism have always stood in the place of argument, in all political discussions, when one has found himself unable to meet the argument of his political opponent. Nothing has so much frightened the prudent as the fear of agrarian laws. Against such universal, wide-spread and long-established prejudices and convictions it may seem madness and temerity, a wanton trifling with the convictions of the civilized world, to undertake to interpose a contrary opinion. Nevertheless, at such a risk, and with a becoming distrust and diffidence, he would venture to attempt to sustain the position that the agrarian laws, instead of being of the character attributed to them, were eminently just, humane and philanthropic in their character. Instead of aiming at the rights of property, they were conservative. If they erred at all, it was that they were too careful to protect vested rights, however they might have been obtained. The abettors of these laws, instead of being men of desperate fortunes, reckless and daring agitators who were trifling with the best interests of society and trying to overturn everything, knowing that their own condition could not be made worse, were men who were bound to the commonwealth by all the influences that could bind men of exalted worth, elevated positions and great property to a State. If this be so, it must be grateful to an honest mind, even at this late day, to have justice done to those men who for two thousand years have slumbered under this load of obloquy—men who ventured everything for the elevation and benefit not of their own class, and those bound to them by the ties of consanguinity, but for classes below them.

The terms by which real estate was held in Rome were then referred to, as the efforts of the agrarians of Rome had reference only to the public lands, and none at all to private property, except for its preservation, even where that property had been acquired in opposition to the laws of the republic.

The early policy of Rome was to divide the land among all its citizens. Accordingly, the proportion held by each citizen was something less than two acres. But there was also a privilege given of feeding a certain number of cattle on the public pastures. But when the public domain was increased by wars of conquest, the disposition of the public land became a very essential question of public policy. Some—the plebians or democrats—contended that it should be equally divided among the whole; but the aristocracy or the patricians contended that the land should be held by the State, and sold, the proceeds being applied to the expenses of the government, a great proportion of which expenses were incurred to carry on war. This latter view prevailed. But large quantities of land were seized and held by mere possession; or, in modern phraseology, it was usurped by squatter sovereignty, with this difference, that the squatters were then the great landed proprietors of the State, who cultivated the land with their slaves, while those who went out and fought the battles received no share of it.

In the time of Servius, Tullius, the sixth king of Rome, a remedy was made so that a portion of the public land was given to each citizen, and it descended to his heirs, and might be sold. In the year 268 of the city, Spurius Cassius, a great and eminent citizen, tried to remedy the injustice that then existed in respect to the public lands, and at length be procured the passage of a law for their distribution among the citizens. He was noble by birth, and had been three times elected a Consul, had made three great national treaties by which great accessions were made to the wealth, power and territory of Rome. The insane charge was brought against him that he aspired to the regal power, and he was tried, condemned and put to death. He had been guilty of the unpardonable crime of lessening the rights of the patricians in Rome to live in idleness and luxury upon the wealth which the plebeians had won, and nothing could save him. Let the fate of Spurius Cassius, that distinguished patriot of a republic of an ancient day, serve as a warning to all modern reformers, and caution them that their efforts at reform be confined to such measures as will not disturb those who are in positions of wealth and power, however they may have acquired them.

Caius Genucius, twenty years after, made an attempt to secure justice for the plebians, of which rank he was, but he was assassinated. Next Icilius, a tribune, determined to enter on the same course of reform. He claimed for the first time in Roman history, the privileges of summoning the Roman Senate. After a severe contest he succeeded in procuring the passage of a law for the distribution of all the public land in the city which had been taken by fraud and built upon; but even this was to be paid for. The Aventine Hill was then distributed among the tribunes.

The labours of Sextus Dentatus were next spoken of. He recited, in a speech that he made before the assembly, how he had served in war forty years, had been in 125 battles, had received forty-five wounds, all before and not one behind. He had received many honours of various kinds which he enumerated; and yet he said, "though he had spent so many years in the service of Rome and his body was covered with scars, the broad and fertile lands which he had helped to win, were all possessed by the most shameless men in the State. Finally the patricians got up a foreign war, as the only way to "crush out" the agrarian spirit of the plebeians. Dentatus yielded, and engaged in the war with 800 men whom he raised.

Caius Licinius next determined to make another effort for justice and the freedom of the people, and he proposed that no one should occupy more than 333 acres of land, nor feed more than 300 oxen and 500 sheep upon the common pasture, and that the rest of the land should be distributed among the people. And in order to have the law carried into execution, he proposed to have one of the consuls taken from the plebeian class. The patricians were shocked at the proposition and resorted to a scheme which has not been forgotten in our day—they bought up one of the tribunes. But Licinius increased his demands. He saw that the religion of the State and the Sybiline books were in the hands of the patricians, and he thought the divine teachings of the Sybiline books might be modified by the human medium through whom they came to the people. He feared that even the doctors of divinity might be found on the side of oppression, and he therefore proposed that the books should be put into the hands of ten persons, five of them to be of the plebeian order and five of the patrician. The patricians said that the gods would be offended by such an indignity as to allow the common people to become priests. After a long contest Licinius succeeded. The public lands, the priesthood, and the consulship were divided among plebeians and patricians. This was a great matter of rejoicing, and another festal day was added to those in which they celebrated the great events of their history.

Passing over a period of 241 years, Mr. Hale then came down to the time of Tiberius Gracchus, one of the sons of Cornelia, who, when asked to display her jewels, called her sons and said, "these are my jewels." Tiberius proposed to revive the laws of Licinius which had fallen into neglect; but he allowed the rich landholders not only 333 acres themselves, but half of that amount to each of their children. He had the support of some of the first men and ablest lawyers of Rome for this measure. But Octavius, his colleague in the consulship, was bribed to interpose his veto. Tiberius then sealed up the treasury. So, said Mr. Hale, let the treasury be locked up from slaveholders until the public lands shall be opened for freemen. We have copied some things from the Romans. I wish we could copy this (applause). Octavius persisted. It did not occur to the Roman patriot of that day that a compromise could be made (laughter and applause). So he brought the matter to an issue by proposing to Octavius to put the question of the resignation of one or the other of them to the Roman people. Octavius would not agree to it, but Tiberius determined to put the question, which being done, Octavius was removed, and the law again passed.

The next year the question of a reelection came round and the patricians made every effort to defeat Tiberius. But Nassica, a patrician of great wealth excited a tumult and led a band to the polls and slew Tiberius and three hundred of his followers. Thus the agrarian laws were again put down in Rome.

Gaius Gracchus succeeded his brother in the consulship, but he too fell a victim to the spirit which had so long prevailed in Rome, and by judicial condemnation, private assassination, foreign war and domestic violence, had put down every advocate of popular rights. The contest was finally ended in the entire subversion of the State by Julius Cæsar, and the consolidation of the empire by his successor, Octavius.

If I am not entirely mistaken, said Mr. Hale, the spirit of that contest on either side is not yet entirely dead. The demand that was made upon the American Congress through that self-devoted and energetic woman who has devoted her life to the relief of the indigent insane, Miss Dix (applause), for a portion of the public domain for the relief of the indigent insane, was the agrarian spirit of the present age.

The spirit that asks that our great domain may be opened for the settlement of freemen and shall not be monopolized by the iron hand of slavery is the agrarian spirit of to-day. The spirit which opposes it, the spirit which contends that these public lands shall be holden, locked up in the avaricious grasp of the government, to carry on foreign wars; which denies that freemen shall have homes on the soil is the agrarian spirit of to-day.

In ancient Rome the agrarian spirit was put down; the patricians triumphed. Soon after the State was subverted to a bloody revolution. May God grant that the contest in our day and our land may have a different termination. May this spirit of agrarianism, illustrated by such lives as those of Cassius and Tiberius, find new advocates to stand up on our shores, and may its success be written in the durableness, the perpetuity and abiding character of the institutions of the government under which we live (great applause).

THE QUEEN AND THE QUAKERESS.

IN the summer of 1818, her late Majesty, Queen Charlotte, visited Bath, accompanied by the Princess Elizabeth. The waters soon effected such a respite from pain in the royal patient, that she proposed an excursion to a park of some celebrity in the neighbourhood, then the estate of a rich widow belonging to the Society of Friends. Notice was given of the Queen's intention, and a message returned that she would be welcome. Our illustrious traveller had, perhaps, never before held any personal intercourse with a member of the persuasion whose votaries never voluntarily paid taxes to "the man George, called King by the vain ones." The lady and gentleman who were to attend the august visitants had but feeble ideas of the reception to be expected. It was supposed that the Quaker would at least say, "*Thy* Majesty," "*Thy* Highness," or "Madame." The royal carriage arrived at the lodge of the park punctually at the appointed hour. No preparations appeared to have been made; no hostess or domestics stood ready to greet the guests. The porter's bell was rung; he stepped forth deliberately with his broad-brimmed beaver on; and unbendingly accosted the lord in waiting with, "What's thy will, friend?"

This was almost unanswerable. "Surely," said the nobleman, "your lady is aware that Her Majesty ——. Go to your mistress, and say the Queen is here."

"No, truly," answered the man, "it needeth not; I have no mistress nor lady, but my friend Rachel Mills expects thine. Walk in!"

The Queen and the Princess were handed out, and walked up the avenue. At the door of the house stood the plainly attired Rachel, who, without even a courtesy, but with a cheerful nod, "How's thee do, friend? I am glad to see thee and thy daughter. I wish thee well. Rest and refresh thee and thy people, before I show thee my grounds."

What could be said to such a person? Some condescension were attempted, implying that her majesty came not only to view the park, but to testify her esteem for the Society to which Mistress Mills belongs. Cool and unawed she answered. "Yea thou art right there. The Friends are well thought of by most folks; but they need not the praise of the world; for the rest, many strangers gratify their curiosity by going over this place and it is my custom to conduct them myself; therefore I will do the like by thee, friend Charlotte. Moreover, I think well of thee as a dutiful wife and mother. Thou hast had thy trials, and so has thy good partner. I wish thy grandchild well through hers." (She alluded to the Princess Charlotte).

It was so evident that the Friends meant kindly, nay, respectfully, that no offence could be taken. She escorted her guests through her estate. The Princess Elizabeth noticed, in the hen-house, a* breed of poultry hitherto unknown to her, and expressed a wish to possess some of these rare fowls, imagining that Mrs. Mills would regard her wish as a law; but the Quakeress merely remarked, with her characteristic evasion, "they are rare, as thou sayest; but if they are to be purchased in this land or in other countries, I know of few women likelier than thyself to procure them with ease."

Her Royal Highness more plainly expressed her desire to purchase some of those she now beheld.

"I do not buy and sell," answered Rachel Mills.

"Perhaps you will give me a pair?" persevered the Princess with a conciliating smile.

"Nay, verily," replied Rachel, "I have refused many friends; and that which I denied to my own kinswoman, Martha Ash, it becometh me not to grant to any. We have long had it to say that these birds belonged only to our house; and I can make no exception in thy favour." This is a fact.—*Sharp's London Magazine.*

WASHINGTON'S VISIT TO BOSTON.

ON Saturday morning he was met, soon after he started, by a troop of horse from Cambridge; and as he passed through Watertown, he was saluted by the artillery of that village. At Cambridge he had occupied as his head-quarters, in 1775, a noble mansion* about half-a-mile from the college, and he now stopped an hour to revisit its rooms and walk about its grounds.

From his old head-quarters the Chief proceeded on horseback, leaving his chariot in the rear, and as he entered the village green he was saluted with a discharge of artillery, under the direction of Gen. Brooks, who met him there at the head of about one thousand uniformed militia.

A disagreement had arisen between the governor and a committee of the selectmen, as to which party had the right to receive the President at the boundary of the city. The committee contended that, as he was about to visit the town, it was the especial office of the municipal authorities to bid him welcome, though it would have been perfectly proper for the governor to have met him on the frontier of the State. From this cause there was considerable delay, during which the President, who had already advanced though Roxbury, was exposed to a cold and damp wind, extremely disagreeable and alarming to a valetudinarian. He inquired the reason of the difficulty, and, when it was explained, did not conceal his impatience. Of one of his secretaries, Major Jackson, he asked whether there was not some other way into the city, and was in the act of turning his horse when informed that the controversy was over, and that he would be received by the delegates of the corporation.

The people had assembled on the mall, at ten o'clock, where an immense procession had been formed, which, preceded by the band of the French squadron, then in the harbour, marched to the city line, where the governor had previously ordered a parade of the military. Halting here, their ranks were opened, so as to make an avenue, all the way to the State-House, bordered, it was supposed, by twenty thousand persons. At one o'clock the approach of the President was announced by federal salutes from the Roxbury Artillery, the Dorchester Artillery, posted on the celebrated Dorchester Heights, the Boston Artillery at the town line, and the garrison of Castle William; a royal salute from His Most Christian Majesty's squadron; and the ringing of all the bells of all the churches, which continued fifteen minutes.

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In the evening, the public buildings generally and many private residences were brilliantly illuminated; the French frigates, the Active and the Sensible, moored off the end of Long wharf, displayed each more than a thousand lanterns; and from the ships, the mall, and the principal streets, there were exhibitions of fireworks.

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On Wednesday, at eleven o'clock, he went on board the flag-ship of His Most Christian Majesty's fleet, in a barge having at her bow the flag of the United States and at her stern that of France, steered by a major and rowed by midshipmen, all dressed in red. He was received on deck with the homage offered to kings; a salute was fired, and "the officers took off their shoes, and the crew all appeared with their legs bared" Viscount Ponteves introduced him to the officers, about thirty, who had fought in America during the war, and afterwards to the other gentlemen of the fleet, of which he visited two more ships, and then returned to the shore, accompanied by the admiral. In the afternoon he dined with Governor Bowdoin, and in evening attended a brilliant assembly at Concert Hall, at which were present Vice-President Adams, †Mrs. Hancock, ‡ Lieutenant-Governor Samuel Adams and Mrs. Adams, the Viscount Ponteves, the Marquis and Marchioness de la Galissoniere, and a great number of other persons distinguished in affairs or in society. The women of Boston wore as a sash, during the President's visit, a broad white ribbon, with G. W., in golden letters, encircled with a laurel wreath, in front, with the American eagle on one end, and on the other the French *fleur de lis*, embroidered. The Marchioness de Traversay, besides a sash of this description, wore on the present occasion, on the bandeau of her hat, the initials G. W., and an eagle, set in brilliants on a ground of black velvet.

At eight o'clock on the morning of Thursday, the thirtieth of October, the President departed from Boston. His visit had been upon the whole a very delightful one, but besides the little controversy on a point of etiquette with Governor Hancock, he had been subjected to some vexation by the imperfect arrangements for his reception, and on leaving was obliged to set a noticeable example of punctuality to the city of troops, whose offer to accompany him he had accepted the previous evening. At the very moment appointed for his departure his chariot started from Mr. Ingersoll's, through the military escort had not yet made its appearance. A large cavalcade, however, and many carriages were in readiness, and Major Gibb's cavalry came up with them as they were passing the bridge over the Charles river, which was finely decorated with the flags of all nations. At this moment he was saluted with eleven guns from Captain Colden's artillery, stationed on the Charlestown Heights. At Cambridge he was received in the Philosophy Room ‡ of the college, by the president of the the corporation, who, in a formal address, declared their gratitude for the revolutionary services and his patriotism in consenting to preside over the new government. Reminding him of the depressed state of the college, when he first took command of the army at Cambridge, "its members dispersed, its literary treasures removed, and the muses fled from the din of arms then heard within its walls," and comparing the danger with which it had been surrounded with its present prosperous and peaceful condition, they invoked the blessings of Heaven on him who had rendered such distinguished services to it and to their country. The President, in reply, reciprocated their affectionate sentiments and kind wishes, and expressed his hope that the muses might "long enjoy a tranquil residence" within the walls of that distinguished seat of learning.—*Griswold's Republican Court.*

* Now the residence of Mr. Longfellow, who, in a beautiful poem "To a Child," recalls its history:

"Once, ah, once, within these walls,
One whom memory oft recalls,
The Father of his country dwelt;
And yonder meadow, broad and damp,
The fires of the besieging camp
Encircled with a burning belt;
Up and down these echoing stairs,
Heavy with the weight of cares,
Sounded his majestic tread;
Yes, within this very room
Sat he in those hours of gloom,
Weary both in heart and head."

Washington's revisiting the house, under these circumstances, is a fine subject for the meditative and graceful muse of its present owner.

† Mrs. Hancock, *née* Quincy, was a fine-looking woman, high-bred, and high-spirited, and generally dressed with great care and an ornate elegance. When Lafayette was last in this country, he made an early call upon her, and the once youthful chevalier and unrivalled belle met as if only a summer had passed since their social interviews during the perils of the Revolution. She was as attentive to taste in dress, in her very last days, as when in the circles of fashion. She "would never forgive a young girl," she said, "who did not dress to please, nor one who seemed pleased with her dress." There is a fine portrait of her, by Copley, in the possession of Mrs. Cushing, who occupies the ancient mansion of Governor Wentworth, near Portsmouth.

‡ The Philosophy Room at this period was hung on one side with full-length portraits of four eminent benefactors of the college, Thomas Hollis, Nicholas Boylston, Thomas Hancock, and Ezekiel Hersey. In the centre of this group was a portrait of the late Earl of Chatham, and a view of Mount Vesuvius in eruption. The other sides were occupied with works of Copley, and in one corner was deposited the celebrated Planetarium of Mr. Pope. The floor was covered with a rich carpet, presented by Governor Hancock.

SUCCOTASH IN THE BOWL.—Previous to the American Revolution, an Indian, who had been converted to Christianity under Elliot, happened in town during Sunday; and, feeling to reverence the day, was impelled by the dictates of duty to attend the church of the white men. He entered the house; but no one wishing to be contaminated by contact with the Indian, he was left to stand alone in one of the aisles. The preacher commenced and went through his routine of service. At the conclusion, the Indian modestly lifted up his voice and requested liberty to speak. It was a request that could not well be denied, as it was plainly enough discovered that the congregation had a curiosity to hear what the red man had to say. He commenced, and related the history of his conversion to the Christian faith. From this he proceeded to exhort the people. He had burning thoughts, and being related in the artless simplicity of his soul, he soon brought tears from almost every eye.

As he concluded, the parson descended from the desk and approached the Indian. "How is it possible," said the parson, "that you, an untutored savage, having no education, possess the power so greatly to affect my hearers as even to bring them to tears; while I, an ordained minister of Christ, who have received a regular theological education, after preaching many years, was never able to move them in this manner?" "Oh," replied the Indian, "it be all very plain. You come here—bring silver bowl, all very nice—and silver spoon, all handsome; but you have no succotash in de bowl. You give de people nothing to eat. But I, poor, dirty Indian, come here—bring great wooden bowl and wooden spoon; but I bring succotash in my bowl—I bring de people something to eat. Deg glad to get it—dey be all hungry—no satisfied with looking at de silver bowl. I bring them de bread of life—dey eat; I bring them de waters of salvation—dey drink; and dey so glad dey cry for joy—dey bless God and be thankful. You go to de fountain of living waters and fill your bowl; den your people glad to come here—den dey no more go sleep to hear you preach."—*Christian Advocate.*

Gleanings from Foreign Publications.

Mr. Charles Dickens has consented to read his "Christmas Carol," to the members of the Educational Institute in connection with the Bradford Temperance Association on the 28th of December next.

——Mr. William Hazlitt, barrister-at-law, whose name is well known in connection with law reform and literature, has been appointed one of the registrars in the London Court of Bankruptcy, in the room of Mr. Pollock (brother of the chief baron), who has resigned through ill health.

——M. Le Verrier announced at the sitting of the French Institute on Monday week that two more new planets had been discovered, making thirty-three now known. One was observed in the night of the 26th of Oct. by M. Goldschmidt, and the other on the night of the 28th of October by M. Charconac. They have been named respectively "Pomona" and "Polymnia."

——MR. JOHN BRIGHT, M.P., BURNT IN EFFIGY.—The letter which has recently appeared in the public journals, from Mr. John Bright, M.P., on the war, has caused among his constituents of Manchester an unmistakable feeling of indignation in many circles. On Tuesday evening an effigy representing the member for Manchester was publicly burnt at New-cross Ward, in that city. On the effigy were inscribed the words, "Bright, the friend of Nicholas."

——RESULTS OF THE CENSUS.—A very interesting pamphlet, called the "Results of the Census," has been "put into our hands" by a person into whose hands we put a shilling. We think there are some results of the census which have been overlooked by the ingenious author, who will perhaps supply the omission in a subsequent edition.

One of the most remarkable results of the census, was its effect, on the age of that beautiful production of nature, familiarly known as the British female. The census had, in